



## A SECOND Admonition to the Parliament.

Jeremie. 26. 11. 12. 13. 14. 15.

Then spake the Priestes/and the Prophets/  
vnto the Princes/ & to all y<sup>e</sup> people / saying: this  
man is worthy to dye: for he hathe prophesied  
agaynst this Citie/ as yee haue heard with your  
eares. Then spake Ieremias vnto all the prin-  
ces/ and to the people/ saying: The Lorde hathe  
sent me to prophesie against this house / and a-  
gainste this Citie / all the things that yee haue  
heard. Therfore nowe amend your wayes and  
workes / and heare the voyce of the Lorde your  
God / that the Lorde maye repent hym of the  
plague that he hathe pronounced agaynst you.  
As for me/ beholde/ I am in your handes: doe  
with me as you thinke good and righte. But  
knowe yee for certaine / that if you putte mee to  
deathe/ yee shall surely bring innocent blood vpon  
your selues/ and vpon this Citie/ and vpon  
the inhabitants therof: for of a truthe the Lorde  
hath sent me vnto you/ to speake all these words  
in your eares.

# To the godly readers

Grace and peace from God. &c.

these mat-  
ters neces-  
sary to  
their  
honour/ the  
heir-  
necessity

care say-  
th much  
art.

What we  
would be  
lab to at-  
tayne by  
is a such  
the bookes.

**T**he treatise ensuing (Christian Reader) being in  
vnde purposedly meant/as the tytle pretendeth/to  
be a seconde Admonition to the Parliament/as  
yet not being not dissolved/cannot chuse I am sure/  
but be read of diuers/that are not of that honourable  
assembly at this tyme / so that though the treatise is  
principally directed to them / yet the knowledge of  
matters/ as it must needs passe further / so are they  
necessary to be further known/ and they are the liker  
to take good effect/by means of the general consent  
of those that like them/ and especially by means of  
sayd prayers/whych many good men shall poure  
for the to God for his gracious good blessing therein:  
wherefore some thing was to be sayd in a Preface/  
as me thought/which might be direct ed to thee (Chri-  
stian reader) whosoever thou art/that lightest vpon  
this booke to read it. And would to God many more  
myght read this booke then are like / by cause muche  
worke will be sayd against it / by them whych shall  
speake of it by heare say/then could/or would be said/  
if all read it that will speake of it: whereof we haue  
had too much experience in the former Admonition.  
But we haue cast our accounts whych to bend our  
sciences to deale in these matters / not onely to abyde  
hard wordes / but hard and sharpe dealings also for  
our labour / and yet shall we thynke oure labour  
well bestowed/ if by God his grace/we attayne but  
to thus much/to giue some light of that reformation  
of religion whych is grounded vpon Gods booke/and  
somewhat to haue opened the deformities of oure  
English reformation/ whych hyghly displeaseth our  
eternall God. Nevertheless/ if it might be/ we would  
be sorry to offend any / but especially any good Chri-  
stian man/ for our purpose is not/ if we may chuse/ to  
urchase more hatred / or get vs more enemies/ to



undeserued we haue of that / and them far too much **We haue**  
 already / and to offend the godly man / is farre from too many  
 our meaning / for God knoweth we altogether lacke enemies /  
 to do such good. But what is ther in our booke that too much  
 should offend any that be / or would seeme to be god- hatred al-  
 ly? And yet some man may say either there is much ready un-  
 amisse in our booke / or else we haue a great deale of deserued.  
 wrong offered vs / and that by such men as would  
 seeme to be the fathers of all true godlynesse / for the  
 authors of the former haue bene & are hardly hand- **Next doo**  
 led / to be sent close prisoners to Newgate / next to hang- to hanging  
 to hanging / and by some of no meane estimation it  
 hath bene sayd (as is reported) that it had bene well **Bedlem.**  
 for them / if they had bene sente to Bedlem to saue  
 their lyues / as though they had bene in pearill of be-  
 ing hanged / and another lykely prelate sayde / if they  
 were at hys ordering / Newgate should haue bene **Newgate**  
 their surety / and setters their bondes. And yet now their surer  
 that they haue had the law / and I thinke wyth the and fetter  
 most too / & they were close prisoners / they are found their bad  
 nether to haue ben traytors nor rebels / and if it had  
 bene tryed by Gods law / they should not haue bene **The au-**  
 found to haue offended agaynst that lawe at all / but thors of t  
 to haue deserued payse o. that lawe / and of y church former at  
 of God / as ryghtly that learned man mayster Beza monition  
 sayth they deserue / which oppose themselves against no rebels  
 such endeuous / as they doe in that little booke / farre our lawe  
 worse then those / which he calleth a manifest falling by Gods  
 away from Christ. And I pray thee gentle Reader lawe no  
 marke these wordes wel of that great learned & godly sehwers.  
 M. Beza / and it shall answer for them to two men **Ca. 10. 1**  
 principally / that haue earnestly declaimed against that pa. 1.  
 admonition / and the authors thereof. The one sayd it **Two de-**  
 was a folyshe booke: the other sayd the authors were clamers a  
 to rashe in setting it forth wythout a counsell / and I gaunt the  
 wot not what allowance before it wer defused. But former at  
 thys learned man answereth them bothe wyth one moni. 10.  
 word / that it is a commendable work / and deserueth  
 no dyspayse. And whatsoeuer the declaimer saythe /  
 they

licences  
plurali-  
ty non re-  
sidence and  
other like li-  
cences vnder  
a many-  
fold falling  
away from  
Christe.

graduen-  
te he for-  
te hymn  
etc.

Mat. 18.

anthe  
like.

in answer  
wardes.

they shalbe circumspect enough / that shall mouche  
brabouthered truthes out of the scriptures though they  
wait not for the consent of a few / no nor yet of ma-  
ny / for maister Worsdare say / it is a manifest falling  
away from Christe to maintaine pluralities of bene-  
fices / licences for non residence. &c. though he heard  
not that any council hath agreed vpon it in England /  
for he knoweth it is a resolved truth in all right re-  
formed churches / and especially in scriptures. And  
what I pray you haue they done amisse / but the de-  
claimer also offended in it / if it be an offence ? They  
haue published in Paris that the ministerie of Eng-  
land is out of square / & he hath published at Pauls  
crosse / that the bishops of England haue bene vncir-  
cumspect in making of ministers / and that hath he  
published before any councell in England had deter-  
mined it. Woulde to God he had neuer done worse  
faulter / nay / woulde he had not more offended there /  
whych he craved pardone for / when he had done it /  
and yet so / as he sayd he cared not though they par-  
doned hym not / for he thinketh of lyke / that he neede  
not care for offending the poore members of Iesus  
Christ / and for as muche as he spake agaynste them  
two in Newgate / he shall neuer goe to Newgate for  
saying the bishops were vncircumspect. I coulde  
withe such to be more circumspect what they saye to  
offend simple / and poore members of Christe. Let such  
men remember the penaltie threatned / better a mil-  
stone tied about their necks / and they drowned in the  
depth of the sea. Nowe I neede not aske what they  
haue answered to that booke / for they haue answer-  
ed nothing / but y it is a folysh booke. &c / but with  
godly wyle men I trust / that will not be taken for a  
sufficient answer / as in deede it is not. They saye  
there is an answer towards / for my part I long to  
see it / and yet to saye truth / I should be lothe / con-  
sidering they cannot but betray their weaknesse to the  
papistes / or else confirme them in their folyes / but  
principally offend the church of God. And in parte  
you

you shall perceiue their dealing / in a collection that  
 they haue made of those things which they must haue  
 in the former Admonition / by a short treatise contain-  
 ing a confutation of their collection or view as they  
 call it. The treatise came to oure handes / the author  
 unknowne / and we haue thought good to imparte it  
 to thee (Christian reader) that thou mightest see and  
 consider. But what stand I so much in defence of  
 former admonition. Some peraduenture thou thinkest  
 I had neede to speake for thy selfe more. But till  
 I heare more / I will say little. Yet thus muche I  
 say / if some suppose it to be too particular / as to touch  
 the quicke to heate / let them thinke withall how ne-  
 cessary it is to be knowne / and further / that these de-  
 formities be the cause that we require reformation /  
 and what an intolerable thing it is to suffer all these  
 enormities amongst vs. And if some doubt whether  
 all the particulars be true that are here named / let  
 them seeke examination / and they shall fynde farre  
 worse matter / then is here alleaged. They shall fynde  
 such stomache of one side against the other / that they  
 cannot abide any thyng / neuer so well done of y other  
 side / and that of a stomache. I will not open an olde  
 vicer / or examine whye the Geneva translation and  
 notes of the Bible fynde so little fauour / althoughe  
 to this day no translation is so good in England. I  
 will not rip vp among our prelates the symonie / the  
 treacherie so particularly as is come to my know-  
 ledge. But those particulars which I haue touched /  
 the very occasion forced me to it / and suche iust occa-  
 sion I may haue / that I maye be more particulare  
 hereafter. Now / whereras some very vnproperly (as  
 I thinke) do say that we in this do vncouer our fa-  
 thers priuities / and would wishe vs to forbear so to  
 do. We are of their minde that Cham dyd noughte /  
 but they shall not fynde vs like that ribaulde Cham /  
 which toke delite in that nakednesse / they shall fynde  
 the time seruiers / and such as dailye wyth the shame  
 of nakednesse in this time / they shall fynde them to  
 ribaulde.

what they  
 deaiping  
 will be / is  
 to be seen  
 by that  
 which the  
 haue al-  
 ready done  
 in this.

Doyntes  
 to be thou-  
 ght of.

Seeke exa-  
 mination.

stomache.

Geneva  
 Bible.

Unprope-  
 applying  
 of Cham  
 example.

Gen. 9.

Time ser-  
ers take  
Chams  
rede.

Jen. 9. 23.

These tre-  
sies to hot  
or thys  
me/au-  
weared.

Gods mat-  
ers not to  
be misfed.

E say. 58.  
2.

E say. 30.

1. 10. 11.

2. 10.

Eal. 1. 10.

Erod. 32.

19. 20.

reg. 18.

8. 27.

Hath. 3.

8. 9.

cor. 5. 13.

Th. 9. 10

at. 15 & 23

ordres

amed to &

atter and

to serue

ction.

take Chams trade/ but for vs/ we woulde/and doe  
what we can/ to couer thys shame with a right co-  
uer/ that is with a right reformation/ and that do we  
going backward/ as men lothe and sorre to heare of  
the nakednesse/ and desirous to couer it/ that our fa-  
thers (if they wil be our fathers) may no longer shew  
their shame. Againe wheras some men (& that good  
men to) wil say these treatises be too hotte for thys  
time/ I wissh to know wherin? whether in the mat-  
ters whych we handle? or in the handling of the  
matters? The matters are Gods/ wherin we may  
not misse hym. And the deformities haue continued  
long/ and are manifestly intolerable/ where against  
we are commaunded to cry out. Crye out and cease  
not/ lift vp thy voice lyke a trumpet / & tell my peo-  
ple their wickednesse / and the house of Iacob their  
synnes/ sayth the Lord to hys Prophet/ whych say-  
ing and y verse folowing/ doth so belong to vs/ that  
we shall hardly answer it to God/ if we doe the con-  
trary/ & scarce wel answer it/ that we haue forborne  
so long. And who they be / and what the scripture  
thinketh of them/ that require that their Preachers  
should speake pleasing things/ it is more euident then  
that I neede to amplifie that point. Againe/ y they  
which studie and endeuor to please men/ are not the  
seruants of God/ Pauls wordes are piane. Now  
for the handling of the matters / whereas some wil  
say such a sentence is too hote/ and suche and suche a  
worde is too sharpe/ if they measure oure zeale with  
the zeale of milde Moyses/ of Elias/ of y prophets/  
of John Baptist/ of Paul/ of the Apostles/ of John  
the elder against Diotrefes/ of Christ our saviour  
agaynst the Phariseis/ I trust they shall finde vs to  
kepe our selues wpythin the bounds of the examples  
of the scriptures. And if they marke oure wytyngs  
& well/ they shal finde vs to haue vttered nothing but  
true/ and necessary matter/ and to haue framed oure  
words vnto our matter/ & not to haue sought words  
to serue our affections. But they whych speake flā-  
derously



derouly of them & offend not / or thou & I. God  
 in their doing / which call them rebels and seditious /  
 which are faithfull subiects to God & their Prince /  
 which eether worst merues worde / or falsifie them /  
 what deserue they? God forgive them that / and far  
 worse matters / for his Christes sake / and giue them  
 better mundes towards hys true church & a ryght  
 reformation. And yet for as much as we heare they  
 will answer vs / thus I say / if they wil keepe them  
 to the truth it selfe / the worde of God / then wyl the **Joh. 17. 17**  
 matters shortly come to a good issue / but if they draw **A good is-**  
 vs to other trials / there will proue craft in dawbing **sue where**  
 (as they say) for that hath bene the craft of the pa- **matters of**  
 psters / to rigge vp all corners / and to fynde all the **religio are**  
 shifts they can / to haue scope enough to varie a lye: **tried by the**  
 to iey much nothing to the prose / and yet to amale **it orde of**  
 people wryth shewe of authorities. But if they will **God it self**  
 answer vs still wryth crueltie & persecution / we will **A craft of**  
 kepe our selues out of their handes / as long as God **the papists**  
 shall giue vs ieaue / and content our selues wryth pa- **to amale &**  
 tience / if God suffer vs to fall into their handes / and **people is a**  
 surely we shall hardly escape them / if they and their **shew of au-**  
 doers which be certaine persecuting printers / maye **thoritie.**  
 haue their willes. And heere humbly we beseeche her  
 maiestie / not to be stirred agaynst vs / by such men as **In humbl**  
 will endeouore to bring vs more into hatred / which **request to**  
 will not care what to lay to our charge / so they may **her mai-**  
 oppresse vs / and suppress the truth: They wyl saye **the.**  
 we be false authoritie / and speake againsts her soue- **raignete.**  
 But **O Lord** what will not enue say a- **Ill will m**  
 gainst truth: ill will (they say) neuer sayd well. **uer sayes**  
 so / we heartely / plainly and faythfully proffesse / that **well.**  
 the these gouernors in ciuill matters / haue these au- **thoritie**  
 over all persons / in their dominions & coun- **Rom. 13.**  
 treys / and are the foster fathers / and nurses of chri- **Gl. 4. 2.**  
 stes church. And as Jehosaphat hauing these au- **1. ch. 19.**  
 thoritie / did by his authoritie set vp / and desired not **5. 6. 7. 8.**  
 only the ciuill gouernment / but also the true refo-  
 mation of the church at that time / in hys dominion /  
 and

Most as-  
sured sub-  
iectes.

A single  
eye.

and I pray in his / to be vnto the same authority  
to our soueraigne / beseeching her Maestie / and the  
whole state / to proceede in it. And this is most true  
that her Maestie shall not finde better subiectes in  
her land / then those that desire a righte reformation  
whose goodes / bodies / and lyues / are most assured  
to her Maestie / and to their Countrey / and which  
cease not to poure forth their heartie prayers vnto  
God for her maiesties long & happy raigne in muche  
prosperitie / to be an auncient matrone in Israel / in  
the church of God in England / and her dominions /  
to defend and maintaine the same in much peace and  
godynesse / al the dayes of her maiesties natural life /  
and to be crowned after in heauen w<sup>th</sup> eternall glozy /  
whych I beseeche God by the working of his spirit /  
fully to accomplishe and performe for hys Christes  
sake: which thing also (Christian reader) I beseeche  
thee to commend vnto God continually in thy earnest  
prayer. And thus for this tyme / desiring thee to per-  
use this treatise w<sup>th</sup> a single eye / as also I desire  
all those that are of the honourable assemblie of the  
Parliament to doe / for the tyme that the parliament  
continueth proroged / that they may be wel acquaint-  
ed w<sup>th</sup> the matters when they come together againe:  
I doe commend you and them / and continually will  
commend you bothe / in my earnest prayers vnto  
our good / and gracious Lord god / to whom  
in Trinitie of persons / and vnitie of god-  
head / be ascribed / and geuen al au-  
thoritie / dominion / and power  
for euer. So be it.

(. . .)





## A SECONDE admonition to the Parliament.

It is no new matter to see the faithfull and pro-  
fitable admonitions of God his preachers cur-  
rishly rejected of them/which should gladly and  
thankfully heare and embrace them/which should  
obay them/which should to their uttermoste pro-  
mote them / which should employ themselves to  
defend them:and yet it is as olde a custome as it is  
lamentable/to finde such as shuld be most friends/  
most foes. To leaue the eldest times/when \*a A-  
bel found no worlde freende then Came/his owne  
brother/when \*b Ismael persecuted Isaac/when  
\*c Esau / when Ioseph \*d was persecu-  
ted by his owne brethren / when Moses \*e was  
faine to flee from Egypte bicause of the Jewes/  
and so forth till the tyme of the Prophetes/when  
\*f Ieremie found least fauor at the priests hands/  
when Ozeah saythe that Gilcad the \*g colledge of  
priestes was a citie of wicked doers/ and polluted  
with blood / when Amos was so ill entreated by  
\*h Amazia the priest of Bethel/pea leauing these/  
and comming nearer/when our sauoure Christe  
crieth \*i swe to the Scribes and Phariseis/eract  
interpreters of Godhis lawe/bicause of their hy-  
pocrisie / who though they would faine seeme ho-  
ly/ yet had they not the heartes to yeelde to the  
truth preached by oure sauoure/bicause their cre-

a  
Gen. 4. 8.  
b  
Gal. 4. 29.  
c  
Ge. 27. 41.  
d  
Ge. 37. 23.  
e  
Exod. 12.  
f  
13. 14.  
g  
Iere. 26. 8.  
h  
Ose. 6. 8.  
i  
Am. 7. 10.  
Math. 23.  
13. 14. 96.

**k**  
Joh. 11. 47

**i**  
mat. 16. 48

**m**  
2. Corinth.  
11. 16.

byte and gaine (as they thought) lay another way:  
they therfore yelded not/ but in steede therof they  
slaughtered Christes person/ and his doctrine/ they  
bent themselves wholly against hym/ they perse-  
cuted hym/ yea the texte is plaine/ that Phariseis  
and priestes all of them/ \*k counselled againste  
hym/ lesse him not till they broughte him to hys  
death/ nay which is moze/ one of his owne compa-  
nie/ one of the principall/ one of the \*l twelve/ Ju-  
das betrayed him. Lette vs caste oure eyes vppon  
the Apostles / they founde not onely the Phari-  
seis & priestes theyr masters cheefe persecutors/  
to be theirs also/ but diuers \*m false brethren/ I say  
brethren/ but false brethren/ neuertheles they swet  
and were taken for brethren / these I saye they  
were endanngered by: so then / to ouerpasse the  
examples of the church since/ as they are reported  
in the Ecclesiasticall histories (bicause we haue  
and may haue euer best lighte by the scriptures)  
this is it I wold say/ that in these our dayes/ the  
preachers finde not lesse fauoure / nay they are not  
moze slandered and persecuted/ by any/ then not  
onely by the learned of the popishe professyon/ but  
also by suche as woulde seeme pillers of the true  
religion. And surely a straunge thing it is/ and a  
maruellous case/ and muche to the dismay of ma-  
ny that it should be so/ sauing that in perusing the  
scriptures/ it is found to haue bene commonly v-  
sed. There were two little Treatises lately sette  
forthe/ both tending to one ende/ namely to admo-  
nische the parliament/ what it had to doe touching  
religion/ and tending to one ende / they beare one  
name/ that is/ an Admonition to the parliament.  
The matters therein contained/ howe true so euer  
they be/ haue founde small fauoure. The persones  
that are thoughte to haue made them / are laide in  
no worse prison then Newgate. The men that  
sette vpon them/ are no worse men the Bishops.

The



The name that goeth of them / is no better then  
 reuelles / and great woordes there are / that they  
 daunger will yet proue greater: well / whatsoeuer  
 is said / or done against them / or whosoever speake  
 or worke against them / that is not the matter: but  
 the equitie of their cause is the matter. And yet  
 this I will say / that the state sheweth not it selfe  
 byright / if it suffer them so to be molested / for that  
 which was spoken only in the way of admonition  
 to the parliament / which / was to consider of anye  
 suche admonition / and to receiue it or reiecte it /  
 without further matter to the Authours: except it  
 contained some wilfull maintenaunce of manifest  
 rebellion / or treason / which it cannot be proued to  
 doe. Againe appealing as they doe to that hyghest  
 Court of Parliament / from the lower of the Bi-  
 shops / and Commissioners / because they finde not  
 equitie at their handes / nor cannot / the Bishops /  
 who are in their Admonition most touched / being  
 cheefest in Commission / alledge the Parliament  
 what it will (as some say it was not in fourme of  
 lawe / and Imprinted / and yet I trowe there may  
 be founde presidentes of the like / as that of Rote-  
 rike Hous / the way to Common wealthe / the  
 Complaint of the beggers / and such like.) All ho-  
 nest men shall finde lacke of equitie / if their safetie  
 be not prouided for in this respecte / yea / and their  
 appeale thought vpon / heard / and peelled vnto.  
 If it were the case of any number / for worldly  
 respectes / this high Courte were to prouide for  
 it / but being the case of the whole church of Eng-  
 lande / and Irelande / and in deede God his cause /  
 all good consciences shall condemne that Courte /  
 that prouideth not for it / but reiecteth it. The  
 scripture is plaine / it shall be easer for So-  
 dom and Gomorra in the day of iudgement / then  
 for such a Court. God giue it grace to prouide for  
 it / or euer it be dissolved / and pardon the negligēce

Math. 10.  
 14. 15.

already committed / for otherwise surely / there is none other thyng to be looked for / then some speedy vengeance to lyght vpon the whole land / prouide as well as the politique Macheuils of Englande thinke they can / though God do his worst: but shut God out of your assemblies and courtes / as hetherto in this youre laste Parliament you haue don nothing therein as you ought / no though you haue bene solicited / but haue suffred them that were your solicitoures / to be molested / you shall finde / bothe that you oughte to haue soughte the \*o kingdome of God first / and also you shal finde / if you consider not youre owne swapes in youre heartes / howe you thinke it a time to builde seeled houses / to deuise lawes for the preservation and prosperitie of your common wealth / and neglecte God his churche / leaue that waste / prouide not for that / you shall finde (as the \*p Prophet saith) yee shall sowe muche / and bring in little / yee shall eate / and not haue inoughe. As for the Conuocation house / whereof many haue conceiued a maruellous opinion / and which should of ductie loke to these matters / common experience dothe proue / that they doe for the most parte apply them selues to the time / and seeke rather to please and followe worldly pollicie / then sincerely to promote Gods cause / and to publishe his truth. And hereof their last conuocations can be good witnesses. But you say the Bishops are good men / & great clearkes / they knowe what they haue to doe / and possyble some of them doe / excepte the God of thys worlde haue blinded their eyes / and so did some of the popishe bishops: but you were deceiued by them / and you are like to be deceiued by these / if you truste them so farre / as experience teacheth. Murtherlesse you shall die in \*q your synnes / you shal both \*r fail into the ditch. But some will say that the admonition hindered other things. As who shuld say

Mat. 6.33

Ag. 1.5.6.

Eze. 33. 8.

nat. 15. 14

say that to further Gods cause / is to hinder other matters that be profitable for the comon wealth / doth the knowledge of God / and the promoting of hys glory / hinder profitable lawes : that is a thyng that I would gladly learne / for I coulde neuer vnderstand it before. Wherfore this may be as a seconde Admonition / wyth the like mynde as afore by them / to craue redresse of the great abuses in oure Reformation of Religion / some being continued from the papistes / some deuised by the fantastickall heades of wayne menne / and some though not maintayned / yet suffered and not reformed vnto thys day / yea and further / as they afore / we againe appeale to thys hyghe Courte of Parliament from all other Courtes / being ready to defende that whych I wyrite touching the substance of it againste all men / and that vppon the pearill of my lyfe. Let me be but vprightly heard and interpreted. The matter is Goddes / ouerpasse it not lightly / for we maye not (though you deuised lawes to cutte vs off / as by some one bishop you haue bene ere nowe prouoked) for oure partes thus leaue it. The other booke is shorte (as it was requisite to present to you) and therefore they haue not so muche tolde you how to Reforme / as what to Reforme. They haue tolde you of many thyngs amysse / and that very truly / they haue tolde you in generall / what were to be restored / but howe to doe these thyngs / as it is the hardest poynte / so it requireth / as themselves sape / a larger discourse. I meane therefore to supplie (as shortly as I can / bicause I wyrite as they dyd to you) some thyng that may make to the expressing of the matter / so plainly / that you may haue sufficient lyght to proceede by / till they whych are endued wyth greater giftes / discusse it more exactly / or till we our selues / who haue begon / maye haue further oportunitie to proceede / if it be neglected of

A seconde admonition

they: part which coule doe it better. And yet this  
 I dare say / for the substance of those Treatises  
 (which is it that galleth the aduersaries mooste/  
 howe so euer they quarrell w<sup>th</sup> them vpon wordes)  
 that it is so grounde vpon the vndoubted truthe  
 of God his booke / that the diuell of hell / cannot  
 w<sup>th</sup> his coloures blemishe it / saue he may seeke  
 to suppresse it by violence : no: any but he / and  
 those whome he hathe deceiued / or whome God  
 hath not yet giuen so much light vnto / will or can  
 stand against it. I would / and doe therefore ear-  
 nestly admonishe them that knowe / to knowe as  
 they ought / and to doe as they knowe / and to be-  
 ware of the \* God of this worlde / that he deceiue  
 them not / for the time will come / that this \* dung  
 shall be throwne openly in their faces / to their e-  
 uerlasting shame / that maintain it / like as at this  
 day it hathe befallen to the sencelesse Papistes /  
 who will neuer giue ouer / til they can neither wil  
 nor chuse / w<sup>th</sup> shame inough. Next I woulde /  
 and doe earnestly admonishe those that are igno-  
 rant / to learne to knowe / and to beware of a blinde  
 zeale / which is more violent & vniust / then oughte  
 else / caryng men headlong / to maintain that / they  
 haue no reason for / and wickedly to gainstand the  
 expresse truth / to their endlesse perdition. Now  
 to the matter / I say that we are so skarce come  
 to the outwarde face of a Church rightly refo-  
 med / that although some truth be taught by some  
 preachers / yet no preacher may withoute greate  
 danger of the lawes / vtter all truthe compyled in  
 the booke of God. It is so circumscribed & wrapt  
 within the compasse of suche statutes / suche pe-  
 nalties / suche iniunctions / suche aduertisements /  
 suche articles / suche canons / suche sober caucats /  
 and suche manifolde pamphlets / that in manner it  
 doth but peepe out from behinde the screene. The  
 lawes of the lande / the booke of comun prayer /  
 the

\* vnderstand  
 this of the  
 deuill / as

Joh. 12. 31

Jh. 14. 30.

Eph. 6. 12

2. Cor. 4. 4.

Gal. 2. 2.

Rom. 10. 2



the Quenes Injunctions / the Commissioners  
aduertisements / the bishops late Canons / Lind-  
woodes Prouincials / euery bishops Articles in  
his diocesse / my Lord of Canterburies sober cau-  
ates / in his licences to preachers / and hys highe  
Courte of prerogatiue or graue fatherly faculties /  
these together / or the worlde of them (as some of  
them be too badde) may not be broken or offended  
against / but with more daunger then to offende a-  
gainst the Bible. To these subscribing / and sub-  
scribing againe / and the third subscribing / are re-  
quired / for these / Preachers and others are endi-  
ted / are fined / are prisoned / are excommunicated /  
are banished / and haue worse things threatned  
them : and the Bible / that muste haue no further  
scope / then by these it is assigned. Is this to pro-  
fesse God his worde ? is this a reformation ? He  
that could not abide straunge fire in the olde law /  
but burnt \* of them that bled it / what will he doe to  
vs in the newe lawe / that erect a new and straunge  
course / or worde / to rule his church by : What did  
the Pope but so ? he did suffer God his worde to  
haue a course as farre as it pleased him / so that he  
might haue the whole authoritie about it. so dyd  
the Popishe church : but we say the \* worde is a-  
boue the church / then surely it is aboue the Eng-  
lishe church / and aboue all these bookes afore re-  
hearsed. If it be so / why are not they ouer ruled  
by it / and not it by them ? Here falleth forth to be  
answered a shifte of descant to turne and winde this  
matter. For sothe these are not repugnant / say the  
one / to the worde of God / no noz yet say we / are  
they consonante / no more is chaffe like to quench  
fire / no noz yet can it abide the fire. But gold can.  
Euen so are these vnable to quench the lighte of  
the gospel / no \* it noz yet can they abide the course  
of the gospel / but true religion abideth the trial of  
the word of God. As wel reasoned / it were to say /  
lay

f  
Leui. 10. 12

Ephe. 2. 20

t  
1 Corin. 3.

lay hay or stubble on the fire / for it wil not quench  
the fire / and therefore it will not be consumed by  
the fire / as to say receiue this reformation / for it  
is not repugnant / therefore it will abide the triall  
of the sword / but the scripture abideth no suche di-  
stinction of contrary / and diuers / for he that is not  
with me / take he the Jewes parte / the Turkes /  
the Papistes / or the hypocriticall Englishe prote-  
stantes parte / \*b he is against me sayth Christe.

**Mat. 12 30**

Another / he talketh for the Quenes supremacie /  
But saythe he / may not the Queene doe this and  
that / but you muste asher to a reckning : howe  
allowe you then hir supremacie in Ecclesiasticall  
things / (which are in deede to be determined in  
conferences and counsels / and that by the warrant  
of the worde) you will proue very Anabaptistes /  
not suffering Magistrates / nor any politique or-  
ders besides / and so he runneth away with allea-  
ging scriptures that commaunde obedience to ma-  
gistrates / and say things must be done orderly and  
decently / and he deuileth many foule names / and  
reproches for vs. But heere hir Maiestie is to be  
humbly intreated / that of hir clemencie / shew will  
abide vs (who are bound by dutie / and obedience  
to God) freely to discusse all things as they are set  
\* forth in the worde of God / though her Maie-  
stie otherwise thinke it straunge / and also haue  
inowe to exasperate hir Maiestie against vs poore  
men / who are farre vnable to abide hir displeasure /  
and would be fozp to offende her / if it might please  
God to encline her Maiesties heart to consider of  
our cause / and not to be turned from vs by the im-  
portunatenesse of oure aduersaries / nor by other  
preiudice of oure persones or places : but to deale  
with vs euen according to the truthe of the mat-  
ters we deale in / which are according to the very  
worde of almighty God / or else if it will not fall  
out so / we will be content to abide hir displeasure  
and

**\*Deu. 4. 4  
Jol. 1. 8.**

and their punishment. But if it fall out so, then  
as an inferior Magistrate may not take the  
authoritie of the higher into his hands / no  
more may any Magistrate charge Cens. To  
Cens. & give that which is Cens. & to God  
that which is his / say the cure samoure. None  
is so high in her common wealth / as his mai-  
estie: none so vile the sword but shee / and whom  
shee appointeth vnder her / according to the lawes  
10 of this land / so that it be not repugnant to their  
vocation / as to ministers. Likewise / none is so  
high in the church as Christ / none to doe any  
thing / nor any thing to be done in his church /  
but as it is appointed in his word / either by  
specie or generall direction. And therefore it is  
allowed and commanded to Christian men / to  
trie all things / and to holde that which is  
good / whosoever forbide without exception /  
1. Th. 5. 22  
Prince / or other / so that if we examine euery  
30 thing done in this church of God in Englande  
by the worde of God / and holde that which is  
good / though the lawe be offended / that lawe is  
to be reformed / and not we to be punished / for  
whatsouer our personnes or places be / if oure  
matters we deale in / be Gods / her maiestie we  
trust / remembreth what the scripture sayth : he  
that despiseth you / & despiseth me / and he that  
receyueth you / receyueth me. As we know this  
case to be cleare / so we trust and dayly pray / that  
30 God will open her maiesties heart / to consider  
of it and vs. But to these men agayne / let them  
thewe vs (if they can) by what authoritie they  
may enioyne vs (if God his worde beare them  
to be magistrates) to obserue the booke of Com-  
mon prayers / bothe in matter and manner / as in  
for this bo-  
they: laste Canons they forbid they: ministers he then we  
to depart from one or other : it is sayed to say say for the  
no worse of it / so to attribute to a booke / in texts Bible.  
culled out of the vile popish seruice booke / with  
some

**Cruel per-  
secution.**

**Acts. 15.**

**Deut. 4.**

Some certaine rubrikes and gloses of their owne  
deuise / suche authoritie as only is due to God  
hys booke : and inditeiments / imprisonments /  
and suche extremities bled agaynst them which  
breake it / is cruell persecution of the members  
of Iesus Christe. And of all other greuous e-  
normities layde vpon thys church of God in  
England / this is the greatest / that it is not ful-  
full to utter that whych we learne truly oute  
of the scriptures. We must be in daunger of a  
penurie if we folowe not the lawes of a land /  
thoughe they be agaynst the scriptures / and in  
daunger of a twelue monthes imprisonment / if  
we speake agaynst the booke of common pray-  
er / though it be agaynst the word of God. In  
deede if there were order taken for conferences /  
such as the scriptures commendeth to a church  
for the triall of trueth / when it is hard & darke /  
then were the dealing not harde / but brighte.  
As for the Conuocation house I tolde you be-  
fore what it was / and what may be looked for  
at theyr handes / and somewhat more shall be  
sayde of it heereafter. If that were sayd for the  
Bible / whych is sayd for the booke of common  
prayer / and whych God sayth in his law for hys  
word / then were the dealing vpright and  
and good. Now if they meane by / not repugnant  
that it is consonante in all and euerye the con-  
tents thereof wyth the word of God / that can  
they neuer proue. But couide they proue that /  
yet they snare the church of God betweene that  
booke and other bookes / whych they obtrude in  
straight charge to be obserued / whych bookes  
doe differ amongs themselves : as the booke of  
common prayer / and the injunctions about wa-  
fers / the booke of common prayer and the aduer-  
tisements about the churchs bestures / the Ca-  
nons agaynst the pontificall / in not ordering of  
ministers / sine titulo / the preface of the last booke  
of



of homilies/ and of the last newe Bible agaynst  
 the booke of Common prayer in the manner of  
 reading of y<sup>e</sup> scriptures. And in many things the  
 bishops articles in they<sup>r</sup> severall diocesses differ  
 from thys booke/ as aboute the standyng of the  
 communicatio table/ & fetchyng the dead to church/  
 and such lyke/ but the courte of Faculties/ that Thus shal  
 for marryng wythoute asking the bances / and they be per  
 many moe things differeth from it and all other p<sup>re</sup>ced/ that  
 they<sup>r</sup> bookes / but cheefely from God hys Bi- follow m<sup>en</sup>s  
 ble : what say we to thys case : we are neyther heates.  
 free to folowe the Bible/ nor out of doubt what  
 to doe by these bookes / but to followe God and  
 hys woorde / we are so free / that we are by the  
 Apostle forbydden to become seruants<sup>a</sup> of men.  
 If thys be true/ as who can denye it/ then is it  
 your partes to rid our church of these thre wo  
 encombrances. And whereas it was n<sup>e</sup>ant to  
 bridle papists/ make direct lawes against them.  
 Further/ wheras our church yet misleth of the lawes  
 right course of the scriptures in our reformatio/ g<sup>a</sup>ynst pa  
 let youre learned men be bruien to drawe a plat  
 forme out of God hys booke (wher it is described  
 at ful) accordyng to hys will in y<sup>e</sup> same reucaled/  
 and the examples of the best Churches beyonde  
 the seas/ as Geneva/ Fraunce/ &c. And the on- The cause  
 ly cause why our church differeth from y<sup>e</sup> chur- & all chur  
 ches reformed of the strangers/ or amongs our ch<sup>ur</sup>ches to not  
 selues / or they amongs themselves / is because agree.  
 one church suffereth not it selfe so to be directed  
 by the course of the scriptures as an other doth/  
 except it be in those things of order / wherin one  
 parishe may many times differ from an other Churches  
 wythout offence/ folowing the generall rules of may differ  
 the scripture for order / as in appoynting tyme in matters  
 and place for prayers/ and so forth. So that we of order.  
 are so farre off from singularitie wherwyth we  
 are commonly charged/ that we desire to drawe  
 by one line with the primitiue church / and the  
 churches

churches best reformed at this day / for we say  
 there is but one \*b line throughout all countries/  
 and at all times as the scripture speaketh / there  
 is one \*c body / one spirite / one hope / one Lord /  
 one sayth / one baptisme / one God and Father  
 of all / which is aboue all / and through al / and in  
 vs all. The persons and causes that are to be dealt  
 with in the church are certayne / and expessed in the scriptures. The lyfe of the  
 worde is the ministerie of the same / howe shall  
 they heare without a \*d preacher sayth the  
 Ro. 10. 14 possible. The former treatises therfore haue right-  
 ly spoken against the bastard / doul / and vnprea-  
 ching ministerie of this church. And therfore  
 this I say / that first you must prouide a suffy-  
 cient mayntenance for the ministerie / that in e-  
 uery parishe they may haue a preaching pastor /  
 one or moe / that may only extend that charge.  
 It is not the scripture plaine: Thou shalt not \*e  
 mouel the mouth of the Dre. that treadeth out  
 the corne: for our sakes no doubt this is wryt-  
 ten / that he that careth should care in hope / that  
 they whych sowe you spirituall things / myght  
 reape of you temporall things / whych is no bad  
 exchange for you. Howe to your handes oure  
 aunccestors haue raised a maintenance / which is  
 not so embeseled away / nor the propertie so alte-  
 red / but that (though mennes deuotion be colde  
 to the ministers) the state may easely by law re-  
 store the same prouision againe / without losse in  
 manner to any partie. If none other way may  
 be founde / then haue the bishops and cathedrall  
 churches temporalties inough / to redeme those  
 lunnings that be impropriated / or otherwyle out /  
 and to better those lunnings whych are too small /  
 and as I thynke to be employed to other good  
 vses of the church also. But we will not stande  
 with you so muche in the manner of the raising  
 of this prouision / for raise it as it shall please

God to put you in minde/so þ you prouide suffi-  
 ciently for your ministers/ that they maye be of  
 abilitie to maintaine their charge / and to be-  
 stowe vpon fitte furniture of booke and honest  
 hospitalitie. But in the meane while / vntill a  
 sufficient prouision be made/ it is no better then  
 sacrileage and spoyling of God to keepe backe a-  
 ny way the prouision which hath bene made in  
 that respecte / and the curse of God threatned  
 by Malachie to those that spoiled ¶ \*f Leutes  
 then of their prouision/belongeth/and wil light  
 vpon our spoilers nowc/ & vpon them in whose  
 hands it is to redresse it/if they doe it not. Also  
 there must be orders taken and looked vnto/for  
 the bestowing of the livings prouided in the v-  
 niuersities (now denmes of many theeuish non-  
 residentes;) not to the greedy vse of many cor-  
 mozant makers of colledges/and at theyr wic-  
 ked pleasure / as they are / but to the bypnyng  
 vp for the moste parte of such as wil be content  
 to be employed vpon the charge of the ministe-  
 rie/whē as the church shall haue neede of them/  
 and to take from them that haue moe livings/  
 all saue one/and that to/except they will be resi-  
 dent / and be able and willing to discharge it/  
 hauing besides the allowaice which afterwards  
 shalbe spoken of by God hys grace. And thys  
 prouision must so sufficiently be established/ that  
 it may be paide wythoute adoe / and not to be  
 sought for/or sworne by suspensions/or excom-  
 munication / which are applied by ¶ scriptures  
 to a farre moze proper and spirituall vse / & not  
 at all to thys. And also there are many charges  
 going out of benefices / wherof they shoulde be  
 vnburdened. Next you must repeale your sta-  
 tute or statutes / wherby you haue authorized  
 that ministerie that now is/making your estate  
 partly to consist of Lordes spiritual(as you call  
 them)

mal. 3. 8. 9

bestowing  
of vniuer-  
sity livings

mat. 10. 17

2. cor. 1. 6 7

Ministers

maintnaice

is not to be

recovered

by excom-  
mication.

Unburde-

ning of be-

neffices.

Repealing them) and making one minister hygher then a-  
 of statutes nother / appoynting also an order to ordayne  
 ministers/ which order is cleane differing from  
 Act. 1. 31. the scriptures / wherefore you muste haue the  
 Act. 6. 3 order for these things drawne oute of the scrip-  
 Act. 14. 23 tures/ which order is this. When any parishe  
 1. ti. 3. 2. 7 is destitute of a pastoz/ or of a teacher/ the same  
 Tit. 1. 6. parish may haue recourse to the next conference/  
 and to them make it knowne that they maye  
 procure cheefely from the one of y<sup>e</sup> vniuersities/

The chu-  
 sing of mi-  
 nisters.

or if otherwise/ a man learned/ & of good report/  
 whome after triall of hys gyftes had in thep<sup>r</sup>  
 conference / they may present vnto the par<sup>r</sup>she  
 which before had bene wyth them aboute that  
 matter/ but yet so / that the same parishe haue  
 him a certayne time amōgst them/ that they may  
 be acquainted wyth hys gyfts and behauioure/  
 and geue their consentes for his stay amongst  
 them/ if they can alleage no iust cause to the co-  
 trary: for he may not be sent away again/ which  
 is so sent to a parishe/ except a iust cause of mis-  
 liking/ the cause alleaged being iustly proued a-  
 gainst hym/ either amongst themselves in thep<sup>r</sup>  
 owne consistorie/ so that he will appeale no fur-  
 ther for hys triall/ or els in the next conference/  
 or counsell prouinciall/ or nationall/ vnto which  
 from one to another he may appeale/ if he fynde  
 hymselfe cleare/ and if he geue ouer/ they maye  
 proceede as afoze for another. And when suche  
 an one is founde/ to whome the parishe muste  
 geue consent/ bicause there is no iust cause to be  
 alleaged agaynst him / the nexte conference by  
 whose meanes he was procured/ shall be certi-  
 fied of the parishes liking/ wherupon they shall  
 amongst themselves/ agree vpon one of the mi-  
 nisters/ which shall be sent by them to the same  
 parishe / and after a sermon made according to  
 the occasion/ and earnest prayer to God wyth  
 fasting



fasting according to the example of  $\S$  scriptures  
made by that congregation to God /  $\S$  it would  
please him to direct them in theyr choise / and to  
blesse that man whome they choose / he shall re-  
quire to know their consent / which being grañ-  
ted / he & the elders shall lay their hāds on him / 1. Cl. 4. 14.  
to signifie to him  $\S$  he is lawfully called to  $\S$  pa-  
rishe to be pastor there / or teacher. Now / for as  
much as I haue made mētion of a pastor / and a  
10 teacher / of a consistory in each parish / of a cōfe-  
rence / and of a counsell prouincial / and national /  
I will as bresely as I can declare / what each  
of these meaneth / and what the vse of them is.  
Ther is required in euery wel reformed church  
these two things : A righte ministerie \*g of the  
woorde and sacraments / and a right h\* gouerne-  
ment of the church / which two things are by  
our sauoure commended to hys church / before  
there were any churches gathered. And in the  
10 Apostles time / when they had gathered seue-  
rall churches or congregations / they not onely  
teache what shoulde be / but they establishe or-  
ders accordingly. In the ministerie therefore /  
after rehearfall made of those rare and extraor-  
dinarie functions of Apostles / Prophets / and  
Euangelistes / there is declared in the last place  
those ordinarie functions of \*i shepheards and  
30 teachers / which endure in euery well ordered  
church till we all meete together into the vni-  
ty of faythe and knowledge of the sonne of God.  
There are then in the ministry only two sortes  
of ministers / namely pastors & teachers / which  
doe not differ in dignitie / but in distynction of  
office / and exercise of theyr gifts / and yet in ma-  
ny things their office is so like / that they are  
confounded in the name of Elders / as also the  
gouernours are with the ministers in the same  
name confounded. But these two offices differ in  
this lyke.

g  
mat. 9. 38  
h  
mat. 18. 17

Ephel. 4  
11. 12. 13.  
Two sortes  
of minis-  
ters only.  
The diffe-  
rence of  
their offi-  
ces / and  
wherein  
they are a  
this lyke.

this / & the pastor or pastors / are they & haue  
 ouersight & charge of & whole parish / to instruct  
 to admonish / to exhort / & to correct by doctrine al  
 and euery one in the assemblies or in the private  
 houses of the same parishe / and to minister the  
 sacraments in & same parish. The teacher (same  
 that in the consistory of the same parishe / and in  
 all conferences of ministers / he is to be appointed &  
 the ministers) shall in such places as prouision is  
 made for him / & being lawfully called as afore-  
 onely intend lectors / and expositions of the scrip-  
 tures / to the end that there may be set furth / and  
 kepte a soundnes of doctrine / a right & naturall  
 sense of the scriptures / and playne and manifest  
 proues of the articles of the Christian religion /  
 so that he oughte to be an exquisite and mighty  
 man in the scriptures. The vse of suche an one  
 is most needeful / wher the frute of the church (as  
 I might call it) is / to enter them well which af-  
 ter shuld be employed to the ministrie / whether  
 it be in the vniuersitie or elsewhere / that such be  
 brought vp to this turne. So that in dede the  
 titles of oure vniuersitie doctors / and bachelors  
 of diuinitie / are not onely for bayn glory sought  
 and graunted / but there they are the names of  
 coult / conferred rather by & prophane iudgements  
 of them that know not what office of & church  
 they belong too / and by the importunate sute  
 and meanes made / by such vaine men as desire  
 to cline / and to haue hygh names / and also of a  
 blinde custome partly / which (besydes the gra-  
 ces gotten easely by friendship / or corrupt baba-  
 rie / compounding I should say / although no  
 shew of learning be uttered / nor exercises kept)  
 doth in respect of continuance of stading in maner  
 throw these titles vpon many doits / which nei-  
 ther do / nor can do any thing & is required in a  
 teacher or doctor. And a plains case it is / & ob-  
 sious

The vse of  
 the doctors  
 office.

Vniuersi-  
 tie doctors  
 and bachi-  
 lers of di-  
 uinitie.

titution and outward glorie is soughte by these  
 names/ & by the name of master of Arte/ which  
 is esteemed many degrees beneath the titles of  
 Doctor/ or Bachelor in diuinitie / for otherwise  
 they would not offer those titles to suche as the  
 vniuersities would shewe pleasure vnto / as to  
 noble men and others / as though they were no-  
 ble names/ nobilitating them that otherwise wer  
 vnnoble/ and adding to their nobilitie that with-  
 10 out them were noble. And thus haue they tur-  
 ned vnder downe / and made a mockery of God  
 hys name/ conferred vpon his church for the be-  
 nefite of the same/ excepte they will not be asha-  
 med to professe themselves heerein to folowe the  
 heathenish tradition of prophane scholes/ which  
 rather seke by suche titles to aduance learning/  
 as they say/ then by their learning to aduantage  
 the church of God. For none other are true tea-  
 chers or doctors/ but they which doe teache/ and  
 20 be founde meete / and be called by the church to  
 teache/ how so euer the vniuersitie doctors seeme  
 to haue some indelible Character / that once and  
 euer doctor/ as the popishe priestes once shauen/  
 were euer priestes/ and can neuer be no priestes  
 after/ but such doctors as these/ though they had  
 neuer so many graces/ shall be but idol doctors/  
 as truely doctors/ as an image is a man / which  
 hath nothing but the shew of a man/ eyes and see  
 not/ eares and heare not/ and so they/ teachers &  
 30 doctors/ and teache not. These vaine names be-  
 come suche vaine men / but the church of God  
 they become not/ and are forbidden by oure saui-  
 our. \*k. Be not you called Rabbines / and to  
 be called Rabbines is the matter with oure doc-  
 tors/ but to teach/ that is to bafe or needlesse for  
 them. I haue spoken the more of this / because  
 the abuse is great/ and not thoughte of/ for howe  
 soeuer it will be faced out/ y name is not a name

heathenish  
 tradition.

Mat. 23.

of dignitie/ but a name of duety to be done to the church of God/ by him that hath y<sup>e</sup> excellent gyft of faithfull & right expounding of the scriptures/ and of the vndoubted prouing and auouching of all the articles of our christian religion/ whych is moſte requiſite in place where I ſaid before/ and very requiſite euery where/ & is to be had where competent prouiſion may be made for ſuche an one. Thus you ſee bꝛiefely howe theſe two differ/ and what is the uſe of y<sup>e</sup> teachers or doctors 10 office. Now the paſtors in their charges and pariſhes / haue not only to propounde ſounde doctrine/ but alſo charge to exhort/ and to admoniſh publiquely and priuately them that they finde to neede it/ and to examine them/ and to Catechiſe them in their faith/ vpon whome onely lyeth the charge of the whole cōgregation/ whether there be a teacher / or doctor or no. For if the doctor faithfully kepe his lectures/ and answer hys calling by godly life/ there is no further thing to be 10 required of him/ ſaue y<sup>e</sup> in the conſiſtorie (againſt I ſay) he appoynt hymſelfe & the paſtors to guide and directe the reſt of the aſſiſtantes/ and in lyke ſorte ioyne hymſelfe with the paſtors in theyꝝ cōferences/ counſels/ and ſuch like meetings. But euery congregation muſt haue a paſtor / I ſaye not a parſone/ vicare/ or ſtipendarie prieſt/ or curate (as they call him) but a paſtor or ſhepherd/ which is able/ and dothe intend feeding of them/ euery way / by preaching doctrine/ by exhorting 30 to the ſame / and to godly life / by admoniſhyng offenders/ by conference wyth them/ by viſityng the ſicke/ to teache and counſell them/ by Catechiſing the congregation/ by making prayers/ by miniſtring the ſacraments/ and examining before hand the communicantes/ and whatſoever he is directed vnto by the preſcripte of the woꝛde of God. And theſe two offices thus ſet vp/ accordyng

The uſe of  
the paſtors  
office/ and  
that it is re  
quiſite in e  
uerie con  
gregation.



ving to the scriptures / there remaineth no vse The good  
of fat canons / prebendaries / petie canons / syn- & ensueth of  
ging men / quiresters / virgins / and the rest of the erecting  
crue / nor yet of rowing preachers / which preach of a ryghte  
quarter sermons / nor of stipendarie curates / & ministerie.

that vnbrideled (vntituled cleargye I shoulde  
say) but that the liuings of the former might be  
bestowed vpon the maintenance of the righte  
ministerie / and the latter to be no longer an vn-  
profitable burden to the church. And further /  
such prouision being made / there shalbe no nede  
of such dignities / as they call them / nor of qua-  
lifications for many benefices / as pluralities /  
trialities / totquors / and I wot not what con-  
ferring of benefices / or prebends vpon bishops /  
to amende their liuings forsothe. All thys good  
commeth of the erecting of a right ministerie /  
besides the faithfull discharging of so greate a  
charge as the feedyng of Chrystes flocke is.

- 20 And also thys I say / it is so farre of that anye  
can take vpon him the charge whych our Lord  
Bishops do / as they say / one of them to be par-  
son (pastor they seme to meane) of a whole dio-  
cesse (moste diocesses containing diuers shires)  
pea / and some one of a prouince (containing ma-  
ny diocesses) that in dede it is in manner too  
much for one to take charge of one onely parish /  
and to say truth / if euery parysh were able (as  
it wold be prouided for / by restoring impropi-  
30 ations / by augmenting of the liuings / & by ioy-  
ning moe paryshes in one) if euery paryshe I  
say / were by some suche meanes made able / it  
were meete euery paryshe had two pastors at  
least / bothe for the common charge that lyeth  
vpon the shoulders of the pastors / and for son-  
dry vles that they congregations haue to em-  
ploy them vpon / or cheefely / bicause in the speck-  
nesse of the one / the other myght supplie. And

L. bishops  
take farre  
more charge  
vpon them  
thē they are  
able to dis-  
charge.

Respectz  
require ea-  
ther two p-  
stors ouer  
one flocke /  
then one o-  
uer many.

the pastor: or pastors being ryghtly called / maye  
 not be put away / but for such causes / and in such  
 sort as was sayd before / nor he or they maye not  
 leaue their charge / for he or they haue a necessy-  
 ty \* n of taryng on theyr charge laide vpon them  
 1. cor. 9. 16. **The** pastor ches it be thought expediēt / or when y shepe are  
 maye not wolues / & so they dyuē to sle frō them: so y our  
 caue hys resignatiōs wol not stād w y word of god / much  
 flock at hys lesse wol our non residēt abide y triall / both ser- 10  
 uice plea- uing y couetousnesse of gredy belied wolues / the  
 ure. one to flece wythout care of feedyng / excepte it  
 be themselues eyther in some chaplains roume /  
 or in some other styce / to spare theyr labor where  
 they should entende: The other serueth hym that  
 euer gapeth for a greater pray / or to make mōny  
 when other shyftes faile. And further / I wyll  
 not excuse all those that eyther resygne / or suffer  
 them selues to be depyrued to auoyde further  
 trouble / wythout consyderation of theyr flocke / 20  
 if the same conspire not generally against them /  
 1h. 10. 11. seeing they oughte to giue theyr lyues for their  
 flocke. But thys is not thought to be so neede-  
 full / nor in deede were soncedfull / if to reade the  
 scryptures / the homilyes / and the course of oure  
 booke of common prayers were wough / for then  
 a boy of ten yeaeres olde may do the munition of-  
 fice / for the substance of their offyce is not in the  
 yeaeres / but in the reading. And in dede boyes  
 and sencelesse asses are oure common nurseryers  
 for the moste parte / for / but common reason may 30  
 serue thys turne / and doe thys feat well enough.  
 It is in deede lesse busye then popyshe priestes  
 seruyce / by cause the kalender and the rubrykes  
 of the booke are fewer: and playner then his po-  
 tuise and picwore / so that lesse clarkes then po-  
 pyshe priestes / which had but some bande La-  
 tin in their belly / may serue for our floze / & ther-  
 fore

Our course  
 I religyon  
 estroyeth  
 yps care of  
 chrystes  
 ocke.

foze in dede the blindest bussarde of them / if hee  
 wyll keepe hys conscience to hymselfe / nay he is  
 not so narrowly toked vnto / if he wyll subscribe  
 to our Articles of Chastian religion before hys  
 ordinarpe / and blinely reade them at hys bene=  
 fyces / he shall not onely be seruing priest (I vse  
 their owne termes) but he may haue one bene=  
 fyce or moe / and nothyng shall / nor may be sayde  
 against hym / and so he prouide hys quarter ser=  
 mons / or pay his Ordinarie for that default and  
 suche lyke / he is as good a Pastor as the best.  
 And yet I thynke verely the last Parliament  
 saue thys / meant very well in this respecte / by a  
 statute prouided in this case / so that many a leud  
 Priest of them (if the Ordinarie had bene good /  
 not being corrupted by bribes / or by their bribed  
 offycers and seruants) would haue bene remo=  
 ued / and the benefyces readye for better pastors /  
 but I can heare of none / or few so badde / but he  
 is where he was / and my Lorde Bysshoppe hys  
 great frende commonly / for it seemeth by some of  
 them / that they sinell my Lords the Bysshoppes  
 meanyng / is to make their hande nowe / and to  
 money themselves nowe / and prouide for their  
 wyfe and chyldren somewhat honestly (I will  
 not say pompously) for fear of afterclays against  
 a raine day / whatsoeuer tyme or change come /  
 and thys humoure these Priestes / and all other  
 Tyme seruers feede full handsomely / and it ser=  
 ueth their purposes in dede fullye. No / no / thys  
 is not that mynisterie / whych we haue neede of /  
 and whych God erected in hys churche / reading  
 an Homilie / is Popishe and sond / whether they  
 be Bedes homilies / or anye other auncient wy=  
 ters homilies / whych in tymes past vpon y<sup>e</sup> lyke  
 erreure / were deuised to supplie the wyke lacke of  
 preaching / a l though afterwarde they red them an uollun=  
 or sung them in an unknowne tongue / or they be

A good sta=  
 tute of y<sup>e</sup> last  
 parliamēt /  
 taketh little  
 effecte / by y<sup>e</sup>  
 negligence  
 and corrup=  
 tion of the  
 Ordinaries  
 as they call  
 them.

Reading of  
 Homilies  
 came in by  
 abuse / and  
 mainteined  
 in a uolun=  
 tierie.

our bishoppes homilies in oure owne tongue / for  
 sayth commeth by hearing / and hearing not by  
 homilies: but by the \*o sworde of God / & in deede  
 Ro. 10. 17 readyng of the word is as good / and better prea-  
 ching / then readyng of homilies / but the mini-  
 stery of faith steric of saythe is the preaching of the same / oute  
 is the prea- of the wooorde of God / by them that are sent of  
 ching of the God. How ca they preach except they be \*sent /  
 same. as it is wyttcn / howe beautifull are the feete of  
 them whych bryng good tidings of peace: they 10  
 must be sent of God / endued wyth the gyftes of  
 Ro. 10. 15 God / furnyshed wyth hys graces vnto that mi-  
 nisterie / that they may be able to bryng the good  
 tidings of peace / and good thyngs to their con-  
 gregations / that their feete may be beautifull to  
 them / that they may knowe that they are iewels  
 of God bestowed vpon hys churche / that euery  
 churche may be assured they haue a treasure of  
 their minister or ministers. Thys is the ryghte  
 way to bryng y ministerie into credyte and esti- 10  
 mation / their gistes giuen them of God / & they  
 paynfullnesse / and honest lye amongst their con-  
 gregations / & not to make some of them Lordes /  
 into credite Graces / Carles / Prelate / and Register of the  
 & estimatiō. Garter / Barons / Suffraganes / some of them  
 ryche Deanes / Archdeacons / masters of Col-  
 ledges / Chauncellores / Pretendes / ryche persons  
 and bicares / and thoughe some of them be poore  
 inoughe / to gette them credite by their rochetts /  
 hooches / cappes / clokes / tippetts and gownes / or 30  
 suche lyke implements vled by the \*q Phariseis  
 Dur sauour whypche claimed hyghe rounes / and made large  
 orbiddeh borders on their garmentes / & loued to be gree-  
 ps mny- ters to seke ted / and to be called Rabbi / whypche thyngs by  
 be noted our sauoure are forbidden his ministers / and an  
 outward order enioyned / that they which loke for it / shuld  
 sparel and not haue it / but be least esteemed. Thys is true /  
 wises. reade the scriptures youre selues I pray you / if  
 you



you finde it not so/difproue vs/if it be founde so/  
 strengthen vs by your authorities/ and lette the  
 worde of God haue the free course that it ought  
 to haue. They be but pretences to serue the glo-  
 rious course that some of oure ministers are en-  
 tred into/ when they say/ it is the credyte of the  
 ministerie/ and the vpholding of the same/ and  
 thys way of oures/ is the discrediting and ouer-  
 throwing of the ministerie/ & of all good orders/  
 10 and to bring confusion into the churche/ and as  
 they pretende playne Anabaptistrie. But they  
 are no better but pretences and flat vntruthes/  
 for it is God hys owne order set by our sauoure  
 and hys Apostles in his church/and I trust (as  
 breecfly as I can) to make it appeare to be God  
 his order/and the best order/and the onely order  
 which should be in the churche of God. And as  
 for the order whych they pretend to be maintai-  
 ned by them/ it may be that they knowe their or-  
 20 der when they ride in their scarlet roakes before  
 the Queene/ and howe to poll their cleargye as  
 they call them/and all other in their diocesses/ &  
 howe to lease out benefices to the patrones/ or  
 by the persone or vicare and patrones meanes  
 royally to lease them out to some other/ or to ali-  
 enate the house/ or the glebe for a round summe  
 of money to their Lordships chestes/ or by byes  
 to their wines/ or to their children/ or to their  
 offycers/ or seruantes/ that they may haue their  
 30 share thereby/ or how to kepe their courtes/ and  
 gette them officers for their best aduantage/ or  
 howe to rattle by these new fellows/ these pong  
 bopes that will not obey at a becke to their arti-  
 cles/ aduertisements/ canons/ caueates/ and such  
 lyke stufte of their owne forging/ or whatsoeuer  
 proceedeth/ or is from/ or for their Lordly estate  
 and degree/ or howe to pleasure their frende/ or  
 frendes/ or frendes frende/ with a Benefice/

The con-  
 tious abuses  
 that are too  
 common a-  
 mong the  
 byshops.

or wyth a Pretence: so that it maye bee a good  
 turne to themselves/comming by simonic away/  
 or howe to lease out their owne temporalities of  
 their bishopps/ches / yea & possible alienate them  
 from their successors / and howe to marthe their  
 sonnes and their daughters together/with great  
 summes of money passing betweene them / and  
 howe to purchase lands and leases in their wiues  
 & childrens names / bicause if they were priests/  
 their children cannot inherite / nor are legitimate <sup>10</sup>  
 by the lawes / and howe to raise fines and tentes/  
 and many suche good orders more / they are verie  
 skilfull in / and keepe very diligently. I woulde  
 for experience / some of their doings were exami-  
 ned / and then no doubt we shoulde see manye of  
 these goodly orders brought to lyght. And yll it  
 be examined / I woulde that they whych are ho-  
 nest men / woulde bring to lyghte their doings  
 whych they knowe / for as surely as they haue  
 handled the matters / there are some which know <sup>20</sup>  
 enough / and I trust they will impart it ere long  
 to the state / & they whych are of so sharp a sight  
 to see who offende them / may themselves lie open  
 and shew how they offend God and his church/  
 and howe utterly vnnecessary they are / and to be  
 remoued from their roumes / and their roumes  
 from the churche / whych by them are continued  
 to stall the popishe Bishops in their pompe &  
 gaine / if euer their tyme serue them heere. For  
 good orders / lette vs heare any one they make / <sup>30</sup>  
 but euen as the lawe directeth them / which any  
 other temporall officers myght / and woulde doe  
 as well as they / if the lawes dyd not prohibite  
 it. And there is none other but lawes & them/  
 no God his booke / no brotherly talke & them/  
 they will not runne in a premonition for any of all  
 their brethren / nor for any of God hys matters  
 neyther / they will not haue the Queenes dis-  
 pleasure

Examination  
 of & by=  
 shops do=  
 ings very  
 expedient.

pleasure for any of them all / they will not be de-  
 ceived whatsoeuer cometh of it / nay they will raille  
 vpon / and reuyle their brethren / they will perse-  
 cute and prison them / they will stirre her maiestie  
 and all other agaynst them / they will sterue /  
 strifle / and pynne them to death. Howe many good  
 menmes deatnes haue they bene the cause of / by  
 an inwarde sorowe conceyued of their doings?  
 howe sodainly dyed master Dullen after they be-  
 gan to rage: M. Horton: M. Caruell and ma-  
 ny others: and howe did they kill a good mannes  
 heart / olde good M. Couerdale: although they  
 pretended they wold prouide for him / after much  
 adoe from the counsell / and as they say / from the  
 Queene to them / & yet they allotted hym a small  
 portion / and payde hym by fittes / and sometymes  
 wryth base golde / and mony if they had any worse  
 then other / whych I haue heard very credibly  
 reported. Olde W. Turner was much behol-  
 ding to them / being a good man / & an auncient  
 preacher / neuer shauen nor greased / & yet he had  
 no small stirre by them / M. Leauer / M. Sam-  
 son / and some other / at this day learned & godly /  
 howe haue they greened their good heartes: vt-  
 terly leauing some of them wrythout lyung / to  
 the wyde worlde / to shifte as they can. And yet  
 they may not shifte some of them by those gyses  
 whych God hath giuen them / they may neyther  
 preache / nor teache chyldren publikely nor pri-  
 uately. And they that are in some liuings / what  
 sorowe doe they holde them wrythall / and howe  
 ticklishly doe they holde them to / euermore in da-  
 ger of being called before the hyghe Commis-  
 sioners / and to loose those liuings. Howe many haue  
 they driuen to leaue the ministerie / and to liue by  
 Whisicke / and other suche meanes / or to leaue  
 their countrey: Howe many students haue they  
 discouraged from the studie of diuinitie / and to

The Bl  
 shops owne  
 talke / and  
 extreme cru  
 elties.

chaunge their mindes since they sawe their dea-  
 lings/and to chaunge their studies also: Howe  
 many pooze Artificers and other commoners in  
 this citie/and elsewhere/haue they ill entreated?  
 brought vp flauiders vpon: and by their ill vsage  
 and lacke of diligent conference / haue they not  
 suffered to fall/ but haue bene the cause that they  
 haue fallen into errors: Contrarywise/what in-  
 couragement and fauor haue they shewed to pa-  
 pists: how haue they opened their eares to their  
 complaints against the ministers / and shut their  
 eares when Papists haue bene complained vpon  
 on/ or slightly ouerpasse it. Yea some of them  
 haue sayde/ that cōformable Papistes were more  
 tollerable then these precisians and godlye men  
 that seeke for reformation: Hanson of Oxforde/  
 whych amongst other articles was charged iust-  
 ly/and is yet to be proued that he sayde Storie  
 was an honest man/ & was put to death wrong-  
 fully/and had frendes alyue would reuenge hys  
 death one day / howe slightly dyd the Bysshop of  
 Canterbury vse hym: what friendshipde founde  
 Churleie in hys house: may pooze preachers be  
 halfe so wel bled/ or such other pooze men/ which  
 led by the word of God/ doe freely vtter their cō-  
 sciences against the abuses in our Reformation?  
 Or rather shal not they find harder dealing then  
 Hanson did: will not they take on more agaynste  
 the authoz of thys booke and suche lyke / then a-  
 gainst Hanson: Lette vs procede/ who be their  
 Chauncellours: but most suspected papistes/ I  
 heare not of one of them that is no biter. Who  
 be their sumners but the veriest varlets: What  
 are the Canonistes: What are they but suspec-  
 ted Papistes: and where haue they their moste  
 countenaunce / but of the byshops: to be theyr  
 cheefest doers/and hyghe Commissioners wyth  
 them / to swyng their brethren / if they be God  
 hys

Twis you  
 shall fynde  
 precisians/  
 as you call  
 them/ bet-  
 ter subjects  
 then these/  
 as bad as  
 you make  
 them.



hys chyldren / and to let papistes scape scottfree /  
 or to be punyshed but wghtly: what causes deale  
 they in for the good of the church: certainly scow  
 at all / but as they shoud doe they deale in none.  
 How are matters dealt in in their courts / but all  
 for mistresse money: who can reckon their disor-  
 ders: in those former Treatises you reade of a  
 blessed companie / doe you not: howe stiffe & stur-  
 die are they in the maintenace of their disorders:  
 how haue they shaken of the honest suites of ma-  
 ny honest woorthypfull citizens and others: pea/  
 of honozable personages whych haue dealt with  
 them for those whome themselves ought to haue  
 had most care of: Howe lyghtly haue they ester-  
 med the learned letters of manye famous men at  
 home / & abrode / wyrtten vnto them in the same  
 case: howe many honest men haue they by their  
 flatterie and tiraunie perueried / and drawne to  
 their side: wherof many lyue wpyth wounded co-  
 sciences at thys day amongst them / and yet for  
 feare of losse of lyuynge (for they muste haue a ly-  
 uynge they say) doe therfore serue the bishops ap-  
 peticies. What a charge are they to their clea-  
 gie: and what a summe haue they peereily / that  
 myght be saued: and it is no smal matter & main-  
 taineth their courtes / all whych charges myght  
 be saued also / and matters belonging to the go-  
 uernment of the church myght be better / & more  
 godly cuted. To conclude thys parte wpythall / 25. 26.

30 what is more expressely forbidden in scriptures / \* Apostles  
 then those names and offices whych they haue, as woorthy  
 Oure sauoure sayth expressely to hys Apostles / \* to haue ten  
 you shal not be called gracious Lords: and sure Lordes / as  
 by they were as \* woorthy as any ministers were our bishops  
 since / or shal be / pea / they were the Archbys / but they  
 ders / not the Archbishops / nor was there anye might not /  
 Archbuilder of them one more then another / and being ex-  
 not anye since are allowed to haue the name of welly for.

Of lord-  
ship of by-  
shops.

Luke. 12.

13. 14.

Joh. 6. 15.

Jh. 18. 36.

mat. 20. 28

Archbuiders. And albeit any woulde haue cal-  
led them gracious Lords/and geuen it them/ yet  
they myghte not haue taken it / but oure memie  
though they haue vld the same texte / and other  
learned men as a playne text vld it also/ agaynst  
the dignitie that the Pope chalengeth aboue all  
other byshops/and against hys two swordes: yet  
it meaneth no suche matter wyth oure men / but  
that they may be Lords ouer their brethren/ and  
vld ciuill iurisdiction also. It forbiddeth them to  
seeke it/they say/ but if it be offered to them/they  
take it. Our sauoure refuseth to deuide the land  
betweene the two brethren when it was offered  
hym / he auoyde it when they soughte to make  
hym a king: what thinke you he woulde haue ta-  
ken it/ if it had bene orderly offered by the whole  
state: no/ he sayth: my kingdome is not of thys  
worlde / or a worldly kingdome / I came not to  
be ministred vnto/ but to minister/ and euen so he  
tellet hys disciples/ it muste be amongste them.  
And yet further/ dothe that text forbid ambition  
in the ministers/ and allowe it in princes: for he  
disproueth not the kings that they are lordes/ and  
exerce authoritie ouer their nations / and haue  
great titles/ for not onely there/ but the scripture  
is playn/ that they may so doe/ and yet not be am-  
bitious/ whych they may be/ if they contente not  
themselues wyth their owne countreys / and ti-  
tles/ but couet others. But in thys place he shew-  
eth/ that they muste not exercise authoritie as  
If bishops ciuill magistrates doe/ and may doe/ nor be one  
doe take. boue another/ you shall not be so/ he that is cheefe  
Lord shyp among you/ let hym be your seruaunte / so that if  
vpon them they will take it/ it may not be giuen them. The  
others are apostles/ they also auoided it amongst theselues/  
forbidde to and they forbid it in others / as the place of Be-  
nigne it the. ter is playne/ and so playne / that it is a worldly  
Pet. 5. 3 wyle way to seeke some other hyfte to face oute  
the

the matter / and to vnderprop thys ruynous hierarchie wpthall. The scriptures are playne against it / and therfore some other deuice must be found at a pynche / to flap the world in y<sup>e</sup> mouth wpyth somwhat: to tel them that good and aun-  
 10 cient chronicles make mention of the lordly degree of bishops / and to bring forth the heraldes craft to helpe out the matter / to blase the armes of such worthy prelates as haue ben of long time before. This were a worldly wise way / and as  
 I heare / is intended to be practised. But surely if thys be practised / they must also practise to stoppe the course of the scriptures / for else the  
 scriptures will on the other side display as faste / the follie of suche proude men. Heere some keepe  
 hotte schooles / what say they / euery one as good as another amongst the ministers: shall not one  
 be better then another? what is disorder if thys be not? well thys is Gods hys order / and in dede  
 20 as I sayd afore / the best order. How is that saith another? Thus I say. first / let no one minister meddle in any cure saue hys owne / but as he  
 is appointed by common consent of the next conference / or counsels (as afore) prouinciall or nationall / or further if it may fall out so / generall of  
 all churches reformed: A conference I call the meeting of some certayne ministers / and other  
 brethren / as it might be the ministers of London / at some certayne place as it was at Corinth / or  
 30 of some certayne deanrie / or deanries in the countrie / as it might be at Ware / to conferre and exercise them selues in prophesying / or in interpreting the scriptures / after the which interpretation / they must conferre vpon that whiche was  
 done / and iudge of it / the whole to iudge of those that spake / and yet so / as some one be appointed by all / to speake for them / as they shall amongst  
 them selues agree what shall be spoken / whych  
 thing

Not one minister to meddle in anothers cure about order.

1. Cor. 14. A conference.

thing was alwayes vsed among the Apostles/  
 one to speake for the rest / whych cōferences may  
 sometime be more generall then other sometime/  
 as occasion of the Churches may require / to call  
 the brethren together. At which conferences / as  
 ny one / or any certaine of the brethren / are at the  
 order of the whole / to be employed hypon some  
 affaires of the church / which they shall shewe to  
 be needefull for the same. So was John & Pe-  
 Act. 8. 14. ter sent by the Apostles to Samaria / to cōfirme  
 Philips worke. So was Paule and Barna-  
 bas sent from Antioche to the businesse appoin-  
 Act. 13. 2. ted them by the Lord / and yet so (which I wolde  
 haue well marked) that the holy Ghost layde to  
 the congregation : Separate me Barnabas and  
 Saule for the worke whereunto I haue called  
 them / he myght haue called them forth wythout  
 these wordes to them of the assemblee / but that he  
 would shewe how he approued of that order / and  
 the more the order is commended / that he would  
 haue Saule / one of his Apostles / to be thus sent  
 by those wherof none were of the Apostles. At  
 thys assemblee also / the demeanours of the mini-  
 sters may be examined / and rebuked / as Paule  
 Gal. 2. 14. witnesseth he did in an assemblee rebuke Peter.  
 Thys is that which I call a conference / where  
 sondry causes withyn that circuit / being brought  
 before them / may be decided and ended. But it  
 is to be vsed continually / for the exercise of the  
 ministers / and others / as it shoulde seeme by the  
 Apostle in the place to the Corinthians / to exercise  
 their giues in the interpretation of scriptures.  
 I call that a Synode prouinciall / whych is the  
 I Synode meeting of certaine of the consistorie of euery pa-  
 prouinciall / rishe wythin a prouince / which is of manye con-  
 ferences / as it myghte be that whych is called  
 prouinciall. Canterburies prouince / if it be not to large / and  
 therefore of some one or moe diocesses : where  
 great



great causes of the churches/whych could not be ended in their owne consistories/oz conferences/ shall be heard and determined / and so they shall stande / except when a moze generall Synode/ and counsell of the whole land be / whych I call nationall/and they will haue it hearde there / to whose determination they shall stande / excepte there be a moze general Synode of all churches/ and that they will haue it heard there/and determined / whereto they shall stande / as it was at Jerusalem/except it be a great matter of  $\S$  sayth/ or a great matter expresse agaynst  $\S$  scriptures/ as that was in the Nicene counsell of the marriage of ministers/ where the whole council wold haue concluded agaynst it / had not one manne Daphnutius wythstoode them/or that assembly where Nicodemus onely wythstoode the rest/or that at Antioche where Peter and Barnabas and all the Jewes were entred into a dissimulation/and onely Paule wythstoode them. In which case the scripture saythe/you haue one father/one master/and heare him/and examine all things / and holde that whych is good / and trye the spirites whether they be of God/ or no / and againe sayeth the apostle: Though we or an angel from heauen preache any other gospel vnto you then that whych we haue preached vnto you let hym be accursed. Except I say it be in suche a case/they must stande to the determinations as afore. And otherwyle then thus/let no one minister vse / or challenge any authoritie out of his owne charge. And there let hym/or them (if they be two pastoures or moe in one charge) not only alone meddle wyth the charge of preaching/and other suche partes of the pastoz/ but also let hym or them in that consistorie/and in all other conferences and counceles let the ministers go before/ as I might say / and guide the other of the assistants

Joh. 7. 51

Gal. 2. 14

Mat. 23.

8. 9.

Mat. 17.

1. Th. 5. 2

1. Th. 4. 1

Galat. 1.

Act. 15. 12

A compa-  
rison be-  
twene the  
former de-  
scription of  
the mini-  
strie/and  
the bishops  
order.

Prophane  
preachers.

Common  
places and  
Apotheg-  
mes.

Where  
ales.

stantes and elders/ in the government/ as it is in  
the councell at Jerusalem. But before I speake  
more of the gouernement/ let vs a little consider  
of thys order of the election of the ministers/ and  
these exercises and conferences for the continu-  
aunce of sounde religion / and of the equalitie of  
ministers/ whether the bishops course be better/  
or thys be the best. First/ this is well warrant-  
ed by the scriptures/ and theirs is not. Theirs  
hath already bene the cause of many mischeefes/  
and thys the cause of muche good in the primi-  
tiue churche / and is so still where it is practised  
in the reformed churches beyond the seas. This  
alloweth only painful and true preachers/ theirs  
ignorant Asses/ loytering and idell bellyed Epi-  
cures/ or prophane and heathenlike Oratoures/  
that thincke all the grace of preaching lyeth in  
affected eloquence / in fonde fables to make their  
hearers laughe / or in ostentation of learning of  
their Latine/ their Greke/ their Hebrue tongue/  
and of their great reading of antiquities : when  
God knoweth / moste of them haue little further  
matter then is in the infinite volumes of common  
places/ and Apothegmes/ culled to their hands.  
But if they carpe away the praise of the people  
for their learning/ though the people haue lear-  
ned little or nothing at their handes (for they can  
not learne muche/ where little is spoken to pur-  
pose) or for some mery tales they haue tolde / or  
such like pageants to please itching eares w<sup>th</sup> all/  
suche a fellowe muste haue the benefices/ the  
prebendes / the Archdeaconries / and such like  
loyterers preferments/ especially if he can make  
lowe curtesie to my Lordes/ and know his man-  
ners to euery degree of them / or can creepe into  
some noble mannes fauoure to beare the name  
of hys chapleine/ this is he & shall beare the pre-  
ferments awaye from all other / and to flaunte it  
out

out in hys long large gowne/and hys tippet/and Flaunting  
 hys litle fine square cappe / with hys Cawme preachers.  
 coates after hym / fisking ouer the citie to shewe  
 him selfe / none can haue that he may haue/except  
 some certaine fatte fellows / with long bagges Long bagges  
 at their girdels/and some in their secues/ or a  
 bushel of M. Latimers apples. Corruption too  
 much corruption in these matters. Thys order  
 auoydeth intrusion into any benefices / but to be  
 chosen by the consent of that parishes where they  
 shall be ministers/and there to tary. Theirs to  
 the patrone present / and the bishoppe institute/  
 thrusteth vpon parishes suche/as what so euer  
 they are/they cannot be refused/and may resigne  
 or otherwyle departe as they like. Theirs ap-  
 poynteth not onely moe hoy ministers / & dumbe  
 dogges not able to bark / then they wot where  
 to bestowe/but also many rouring preachers/te  
 meache in whose cure they list / out of all order.  
 Thys / appoynteth euery pastor to hys charge/  
 and by a very good order / none to meddle out of  
 hys owne charge. By thys/all wythout excepti-  
 on/are drawne & druen to exercise them selues  
 among them selues / for the increase of know-  
 ledge/and for the confirmation of them in the vn-  
 doubted truth. Theirs appoynteth at their lord-  
 shippes pleasure / and their Archdeacons/ their  
 men epyther to say a parte of one of the Cypstiles  
 wythout booke/or to turne it out of Latine into  
 Englyshe / or to wyrite their fantasies of some  
 Theme geuen them / wherem there is muche  
 good stuffe if it were well knowne / or to learne  
 M. Howels Catechisme by rote / rather then  
 by reason / or if they haue some exercises of pro-  
 phesying any where/it is so rawe/and wythoute  
 order / except perhaps an order not to speake a-  
 gainst any of their proceedings/that as good ne-  
 uer a whyt/as neuer the better. Thys sheweth a  
 ready

ready and a right way / to resolve all doubts and  
 questions in religion / and to pacifie all contro-  
 versies of the churches / to passe from one or few  
 to moe / & from moe / to moe goodly and learned /  
 to be decided by them / according to the truth  
 and worde of God. Theirs raiseth many doubts  
 and questions in religion / breedeth many trou-  
 bles and contentions / and wyl haue nothynge ex-  
 amined that they doe / but many must abide for  
 pleasure of some one of them / and all must abide  
 the determination of one / suche Lordshyp they  
 claime ouer the faith of their christian brethren.  
 The Apostle renouncing it / and acknowledging  
 hymselfe to be a helper. If they say Lordshyppe  
 of bishops is agreeable to the word of God / who  
 may say agaynst them / without much trouble /  
 yea / dare say against them / yea / what preua-  
 icth it to say against them / if they hold together /  
 to whom it is to swete to say say agaynst it / or if  
 my Lords grace / Metropolitane of all England  
 holde / & sticke fast in the matter / for so it goeth /  
 many must to one / & so fro one to one / til it come  
 to the Pope of Lambeth / as it was wont in the  
 Romish church / cleane contrary to the course of  
 the scriptures / for there is no more ones / but on-  
 ly one one / to whome all the church must obey /  
 and from him / the whole church hath authoritie  
 ouer the members of the same / for so goeth the  
 scriptures / you haue but one maister / all you are  
 brethren / heare him / and tell the church / this is  
 the scripture. Now / except they will followe the  
 Popes rule / and bring the vniuersal church to  
 be but a particulare place / and a particulare man  
 in that place / as Rome is the place / and the pope  
 is y<sup>n</sup>ian / or as Caunterbury or Lambeth might  
 be the place / and my Lorde hys grace the man /  
 the scriptures and their doings will not agree.  
 And hys Lordshyp shall be a Pope / and his con-  
 fide

2.1.24.

2.13.8

2.17.5

2.18.17

he him

all the

h.



federates the Popes vnderlings / excepte they  
 leaue their Lordlynesse / and submitt them selues  
 to the church of God / to be ordered by the same /  
 according to the woorde. And take them for bet-  
 ter / who shall they are none other / but a rem-  
 nant of Antichristes broode / and God amende  
 them / and forgeue them / for else they bid battell  
 to Christ and his church / and it must bid the de-  
 fiance to them / till they peeble. And I protest be-  
 fore the eternall God I take them so / and there-  
 after wil I vse my self in my vocation / and ma-  
 ny moe to no doubt which be careful of God his  
 glory / and the churches libertie / will vse them-  
 selues agaynst them / as the professed enemies  
 of the church of Christ / if they proceede in this  
 course / and thus persecute as they doe. What  
 talke they of their being beyond y seas in Quene  
 Marias dayes because of the persecution / when  
 they in Quene Elizabethes dayes / are come  
 home to rayse a persecution. They boast they fol-  
 lowe the steps of good maister Ridley the mar-  
 tir : let them followe hym in the good / and not in  
 the badde. What man / Martyr or other / is to be  
 followed in all things : why follow they not M.  
 Hooper as well as him / who is a martyr also : or  
 Rogers / or Bradford / who are martyrs also :  
 They say all those good men in Quene Marias  
 dayes died for the booke of comun prayer / but  
 they slaunder them / for they toke not so slender a  
 quarel / they dyed for god his boke / and for a true  
 faith grounded vpon the same. Diuers of those  
 martyres / would not in those dayes of king Ed-  
 warde / abide all the orders in that booke / but if  
 they had had such a time beyonde the seas in the  
 reformed churches / to haue profited and increa-  
 sed in knowledge of a right reformation as these  
 men had / it is not to be doubted / but that they  
 would haue done better then he promised / y had

Persec-  
 raised.

The m-  
 tyrs in  
 Maryes  
 dayes /  
 the 2 iust  
 rea :

Turning  
toke a co-  
mon prayer  
the pon-  
tificall/ into  
englis la-  
ne/ to try  
iudgemēts  
of y refo-  
med chur-  
ches con-  
cerning the  
required.

rather all England were on a fishpoole/ then he  
would be brought to matters far lesse/ then now  
of hys owne accord he wilfully thrusteth hym  
selfe vpon. Why doe they not followe the exam-  
ples which they sawe beyonde y seas? In which  
of the reformed churches saw they a Lord bishop  
allowed: or the Canon lawe to direct church or-  
ders: or will they translate the boke of common  
prayer into Latine/ and their pontificall/ and vse  
the Latine of the popishe portuise / manual / and  
pontifical in those matters wherein they haue fo-  
lowed those boke / and but translated them out  
of Latine/ and will they require & abide y iudge-  
ments of the reformed churches concerning the  
matters: If they be not singulare/ if they meane  
plainely/ lette them doe thus. If it will abyde  
the triall/ then let them vse it still. They shal not  
be disgraced/ but we for disquieting of the. They  
haue freendes that will saye for them/ they are a  
learned company/ and neede not the helpe of any  
other churches. Then let them offer to defende  
their course by learning. Let them neuer goe o-  
uer sea for the matter (and yet surely I woulde  
some toke that translation in hande/ & toke some  
paynes in the matter/ to procure the iudgements  
of those reformed churches) but lette them offer  
free conferēce heere at home. May/ let them take  
our offer for conference (by wytyng to auoyde  
muche brabble if they will) and shew themselves  
ready to the state / wythoute cunning practyse to  
stoppe it by their freendes/ and let vs ioyne in it  
freely / and then we will thincke better of them/  
and perceiue oure selues to haue becne deceiued in  
them/ if they deale plainly. A Lord that we were  
deceiued in them. That they were not wickedly  
bent/ to maintaine that which they are entred in-  
to/ to the great disquieting of this Church of  
Christe in Englande/ vntill the Whaister come/  
(which

(which they thinke will deferre hys commynge)  
 and disquiet them, whome he synedeth like lord-  
 ly Epicures, eating & drynking wyth, & worldly  
 drunkardes, and beating their fellow seruants.  
 They that are poore men / already beggered by  
 them / and which haue many wayes bene mole-  
 sted and unpysoned / some in the Warshalley /  
 some in the White Lion / some in the Gatehouse  
 at Wellminster / others in the counter, or in the  
 10 Clypke, or in the flecte, or in Bridewell, or in  
 Newgate / they which haue these many wayes  
 and times bene hampered & ill handled by them,  
 they shal offer themselves to al their extremities,  
 and therefore put forth their treatises / because  
 they passe not howe deare they bought it, so they  
 myght redeme our state out of this deformed re-  
 formation, to a ryght platfforme drawne oute of  
 the scriptures. They say, such are men pleasers.  
 Surely, if they soughte aduantage that way,  
 20 it were best for them to please my Lords. They  
 say they are desirous to be sayd to be in pyson, &  
 that they profite by it, they would not then kepe  
 themselves out of the way, nor whē they are in,  
 be suche suters to come forth / nor abide to be  
 strifed and choked with the stench of the prison,  
 but that is an old shift and cunning of the aduer-  
 sary to say so. No, no, God hys cause is the ma-  
 ter. You pretend a reformation, and followe not  
 the worde of God, nor will be led by that. The  
 30 summe of all therfore is this, that eyther you of  
 the Parliament muste take order to haue all re-  
 formed according to the worde of God, whereof  
 already you haue heard a parte / and shall heare  
 breifely the rest by God his grace, or else they to  
 byrnyng your reformation to the trial of the word  
 of God / and to overthrowe by the same all that  
 we say, and al that the other of the best reformed  
 churches doe vse. Well they may conferre and

E.ij.

perce/

There is  
 no persecu-  
 tion nowe  
 they say,  
 repute me  
 to these ex-  
 amples.

Nature an  
 swered ob-  
 iections.

**Booke of  
common  
prayer.**

**In intol-  
erable abuse  
of prayer.**

peelde / for neuer shall they ouerthrow the truth  
which we vtter / and which the reformed chur-  
ches doe practise / nor shall they be able to main-  
taine their owne doings / but by crueltie / & what  
successe that hath euer had / iudge by y<sup>e</sup> scriptures  
and by the papistes experience. For this order of  
chusing of ministers for their conferences and  
equalitie therefore / you shall proue none to be so  
good as thys / which I haue mentioned / nor dis-  
proue / but that thys oughte to be in a reformed  
church. Shall I examine their other orders / y<sup>e</sup>  
were infinite / but yet for the booke of common  
prayer / which of all other muste not be touched /  
because they haue gotten the state so to beare it  
out / Euen for the very states sake / for the prin-  
ces sake / for the churches sake / and for consci-  
ence sake / he hath but a badde conscience that in  
thys time will holde hys peace / and not speake  
it for feare of trouble / knowing y<sup>e</sup> there are suche  
intollerable abuses in it / as it is plaine there are. 10  
First I say / that if it were praying / & that there  
were neuer an ill woorde / nor sentence in all the  
prayers / yet to appoynt it to be vsed / or so to vse  
it as Papistes did their mattens and euensong /  
for a set seruice to God / though the woordes be  
good / the vse is naught. The wordes of the first  
chapter after S. Iohn / be good / but to be putte  
in a tablet of golde / for a soueraigne thyng to be  
sworne / that vse is superstitious and naughte /  
and so is the vse of thys seruice / for the order 30  
must be kept / and that being done / they haue ser-  
ued God. And if they alledge that that vse was  
not meant / and that it is an abuse. I say and can  
proue it / that if it be an abuse / it is so settled it wil  
not be reformed / till there be a reformatio of pray-  
er. Agayne / where learned they to multiplie by  
many prayers of one effect / so many times Glo-  
rye be to the Father / so many times the Lorde  
be



be wyth you/so many times let vs pray. Whence Gloria pa-  
learned they all those needelesse repetitions : is tri.  
it not the popishe Gloria patri : their Dominus Dominus  
vobiscum : their Vremus : Lorde haue mercye vobiscum.  
vpon vs/Christe haue mercye vpon vs/is it not Vremus.  
Kyrie eleeson/Christe eleeson:their many Pa- Kyrieleesō.  
ter nosters/why vse they them: But as though Many pa-  
they were at their beades. The words be good/ ter nosters.  
so were they when they were in Latine/but the  
vse is naught/forbidden by oure sauoure : you  
when you may vse not vaine repetitions as the Mat. 6. 74  
heathen doe/saythe he. And then the Collect for  
the day to be vled at ende of matens/what shall  
I call it:and afoze the epistle and gospel as they  
call it. The boke is suche a peece of worke as it Reading  
is straunge we will vse it / helydes I cannot prayers/no  
account it praying/as they vse it commonly/but praying.  
only reading or saying of prayers/eue as a childe In praying  
that learneth to reade / if hys lesson be a prayer/ many gui-  
he readeth a prayer/he dothe not pray/euen so is ses take by  
it commonly a saying / and reading prayers and a vled ra-  
not praying/the childe putteth of hys cap as wel ther of cu-  
as the minuter. For thoughe they haue manye stome/then  
guises/nowe to knele/and now to stande/these of reason &  
be of course / and not of any pricke of conscience/ knowledgo  
or piercing of the heart most commonly. One he or cōscience  
kneeleth on hys knees/and thys way he loketh/  
and that way he loketh/another he kneeleth him  
selfe a sleepe/another kneeleth wyth suche deuot-  
tion/that he is so farre in talk/that he forgetteth  
to arise till hys knee ake/or hys talke endeth/or  
seruice is done. And why is all thys: but there  
is no suche praying as should touche the hearte.  
And therefore another hath so little feeling of the  
common prayer/that he bringeth a booke of hys  
owne/and though he sitte/when they sitte/stand  
when they stande/kneele when they kneele/he  
may pauls sometime also/but moche of all he in-  
tendeth

Reading  
of psalmes.

Singing of  
psalmes.

Benedic-  
t.

Magnifi-

Names  
of psalmes

tenth his owne booke / is this praying : God  
graunt vs to feele our lackes better then this/  
and to take a better order then this for prayer / it  
is & will be all taught else. I game the psalmes  
be all red in forme of prayer / they be not all pray-  
ers / the people seidome marke them / and some-  
time when they marke them / they thinke some  
of them straunge geare / and all for that they are  
but only red / and scarce red oftentimes. It is a  
very simple shift that you vse to shift it with an  
Homilie / to expounde darke places of scripture/  
for they be darkly expounded that be expounded/  
and many places more darke then you rehearse  
any / whiche are not once touched. Simple and  
homely geare in diuers homelies there is. There  
is none other helpe I canne tell you / but playne  
preaching whych is God his plaine order.  
What reason to sing the chapters of scriptures/  
and yet so they may in a plaine tune. Are all the  
prayers that are vsed / agreeable to scriptures? 10  
to let passe the Benedictus / where I woulde  
knowe howe I might say in my prayer: for thou  
childe shalt be called the Prophet of the highest/  
and the Magnificat / where I woulde knowe  
howe any man / yea / or woman epyther might say  
the tenure of these very wordes: for he hathe re-  
garded the low degree of his handmayde / for be-  
holde from henceforth the all generacions shall call  
me blessed : marke this well / and you can neuer  
answere it well / but that it is a palpable follepe / 30  
and baue praying. To let these passe / I woulde  
knowe in what canonicall scripture they fynde  
this prayer: O all ye workes of the Lorde: and  
what they meane when they say O Ananias / A-  
zarias / and Misael prayse the Lord: which part  
of prayer is not according to the scripture / if all  
the rest be / but the whole thanks geuing is A-  
pochyrophall / and yet those men that are named /  
were

were then allie & sayde is themselves / if it were  
 truly their prayer / and it belongeth not to vs to  
 speake to them nowe / that are dead / and why to  
 them more then to the virgin Marie / Peter or  
 Paule. *re.* Let hym that speaketh / speake as the *1. Pe. 4. 11*  
 woordes of God / sayeth the Apostle. wyth what  
 truth he can we say / that one Collect which is ap=  
 pointed to be saide from the Natiuitie to New- Collectes  
 years day: which is / that by the natiuitie day at the feast  
 10 I must say / that Christe bought this day to of the nati=  
 be borne / & when I read it another day / I must uitie  
 say he bought this day to be borne / and the Whition=  
 next day againe this day. Surely I he / one of y<sup>e</sup> rite.  
 dayes / and suche a prayer is at whitsontide ap=  
 pointed. I would know wher vpon they ground  
 their Collect appointed for the seruice of s. Bar=  
 tholomew (for we haue Sanctes and Angels / A Collecte  
 and all Hallowes seruice whych the first treatise on Bartho=  
 ses speake of) I woulde I say knowe whercom lomewe  
 20 they ground that Collect: wherem they pray y<sup>e</sup> day.  
 they may follow Bartholomews sermons / see=  
 ing there is neuer a sermon of hys extant / and so  
 we shall follow we wot not what: or y<sup>e</sup> they pray  
 y<sup>e</sup> the church may preach as he did. when as they  
 neyther haue his sermones / nor yet the whole  
 church may preach / but the ministers of y<sup>e</sup> church  
 only. Is this praying? God forgue vs / it is a  
 wicked praying. By what scripture haue they  
 Lent seruice: Ashwedensday seruice: thre Col=  
 30 lects for that day? There is also \*a Comminati-  
 on grounded vpon great reason / if that be well  
 marked / which the priest (forsothe) must say at  
 the entrance into the matter / that is / what a  
 pecc of Discipline was in former times kept a-  
 bout the holy time of Lent / which vntill it be re=  
 stored / would be supplied wyth this Jewishe \*  
 order. But what place of scripture dothe induce  
 them to reduce this ceremonie: or what place of

Service  
 for Lent /  
 Ashwe=  
 densday. &  
 \*A Comm=  
 mination.  
 \* Deu. 17  
 13. 14.

\*Galat. 4.  
9.10.11.

Athanasius  
us Crede.  
Venite.

Confirma-  
tion.

A manner  
p sorte of  
ministers.  
Here. 6.  
6.17.18.  
9.20.21.

scripture woulde warrante suche a peece of dis-  
cipline / as there they seeme verie desirous to  
haue restored : as who shoulde saye suche deni-  
les of obseruances for \* dayes and tymes were  
profitable or sufferable in Christs church. Let  
them endeouere to commend god hys discipline/  
whych should be all the dayes and tymes of oure  
lyfe exercised in Christs church. Let them re-  
quire that, I woulde knowe what there is in A-  
thanasius Crede / that that must be vpon hygge 10  
dayes (as they terme them) rather then the A-  
postles Crede : I woulde knowe why Venite  
may not serue at Easter, as it must all the yeare  
afoze / and after folow Domine labia : it is surely  
a straunge thyng to see the fantasies that this boke  
is full of. I ouerpasse the day Communion (as  
they call it) the Epistle / the Gospel / the Offerto-  
rie / and because they haue in the former treati-  
ses touched many things of y sacraments / of ma-  
trimonie / of confirmation / & of y rest / I y more 10  
willingly skippe ouer manie things else / saying  
shortly y the sacraments are wickedly magled &  
prophaned. But as for Confirmation / as it hath  
no ground out of the scriptures at all / so I wold  
haue their prayer marked / how they reckon by y  
seuenfold grace as the papistes did : neither more  
nor lesse / where they haue one grace more / then  
the. 11. of E say hath / which they allude to. And  
again / they haue farre fewer then are mentioned  
in the rest of the scriptures. Forde / to see these 30  
very follices / may not thys booke be altered ney-  
ther in matter nor manner ? Surely / then haue  
you a mannerly sort of ministers that strain cur-  
tesie to forbear to lie / and to forbear superstiti-  
on / when they seeme to present themselves before  
the Lord / which can worse like such seruice then  
you can to forbear it. I haue thus much further  
exam-



examined the orders that these men vse in prayer/  
 beside the generall obseruation that they allowe  
 prayer in publique place without a sermo/ which  
 is righte prohibited in Churches reformed.  
 Would the word of God thus negligently/ thus  
 fantastickly / prophanely / and heathenishly be  
 preached: or the sacraments be so wickedly/ with  
 out examination at y<sup>e</sup> supper/ or sinceritie at bap-  
 tisme/ be so (I say) wickedly ministered: woulde  
 10 prayers be made eyther that were so folysh/ or so  
 superstitious/ or so false/ or y<sup>e</sup> best of them so vn-  
 deuoutlye / if there were suche righte orders as  
 were in the churches planted by the Apostles/as  
 is in the best reformed churches / and ought to be  
 in oures: What though these men be/ and wil be  
 taken so learned/ so right/ that they neede learne  
 of none other/ are not these their orders: doe they  
 not maintaine them: doe they not persecute them  
 that speake agaynst them: and yet I praye you  
 20 are they not sharke naught: yea/ and so are diuers  
 of them/ not onely for their brybing and corrupti-  
 on/ and their arrogancie / their tyrannie / but for  
 flat heresie in the sacrament / and some bee sus-  
 pected of the heresy of Pelagius. For the first/ y<sup>e</sup> Bishops  
 is concerning the sacrament/ the bishops are no-  
 toriously knowne which erre in it / and for free some of the  
 will not onely they are suspected / but others al- in heresies/  
 so. And in dede the booke of the Articles of chri- and some  
 stian religion speaketh very daungerously of fal- suspected.  
 30 ling from grace/ which is to be reformed/ because The boke  
 it too muche enclineth to their erroure. Other of Articles  
 thyngs there are maintained by some of them of christian  
 whych are not agreeable wyth the Scripture: religion,  
 namely the false interpretation of thys clause in  
 our Creede (he descended into hell) whych is ex- The Crede  
 pressly set downe contrary to the scriptures in the in meter.  
 Creede made in meter in these wordes: Hys spi-  
 rite dyd after thys descend into the lower parts/

to them that lōg in darknesse were/ the true light  
of their heartes. If they can warrant thys oute  
of the scriptures/ then Lunbus patrum/ & with-  
in a while purgatorie will be founde oute there.  
And yet thys must be prauiledged/ and suche like  
diuers matters disagreeing with the scriptures/  
as in the humble sute of a spinner it is sayde/ that  
the Saintes and Angelles see Chyestes blowpe  
swoundes as yet / and in their last great Bible in  
the first edition of it/ such a sight of blasphemous  
pictures of God the father/ as what they deserue  
for it / I will referre them to none other iudge  
then their owne note vppon the. 15. verse of the  
fourth of Deuteronomie / we holde I wotte not  
what heresies that speake agaynst their prde &  
traditions / but they that expressly speake and doe  
againsse the scriptures / holde nothyng I trowe  
but verities. But lette these guides weyghe the  
scripture/ which saythe/ you straine a gnatte/ and  
swallowe downe a Camell. Wel now/ seeing we  
haue thus farre weyghed/ partly God his orders  
for the ministers election/ for their exercises/ and  
for their equalitie / that it is better then oure L.  
Bishops / for the continuing of sounde religion/  
and that the order of bishops is contrarpe to the  
scriptures/ and that they make and maintaine  
crueltie agaynst the scriptures many wicked or-  
ders/ let vs nowe come to the other parte/ which  
is of the gouernment of the church / to see howe  
that standeth by the scriptures. I haue alreadye  
made mention of a Consistorie/ which were to be  
had in euery congregation. That consisteth first  
of the ministers of the same cōgregation / as the  
guides and mouth of the rest/ to direct them by  
scriptures / and to speake at their appoyntment/  
that whych shall be consented vpon amongst them  
all/ bicause of their giftes/ & place amongst them/  
whych maketh them more fit for those purposes/

The hum-  
ble sute of  
a spinner.  
The last  
great Bi-  
ble.

mat. 23. 24

Consisto-  
rie wherof  
it cōsisteth.  
The min-  
sters first  
will.

to the Parliament.

45

The assistants are they/whome the parish shall  
consent vpon and chuse/for their good iudgement  
in religiō and godlinesse/which they know they  
be of/wherby they are mete for that office/vsing  
the aduise of their ministers therein cheefely / and  
hauing an eye to a prescript forme drawne out of  
the scriptures/at the appointment of the Prince  
and state / by the godly learned menne of thys  
realme / because of y<sup>e</sup> rawnesse of this people y<sup>e</sup>s/  
and also vsing earnest prayers/wyth fasting/as  
in the choise of the minister / & hauing made their  
choise thereafter/they shall publishe their agree-  
ment in their parishe/and after a sermon by their  
minister / at their appoyntment / and vpon their  
consent the minister may lay hys handes vpon  
euery of them/to testify to them their admission.  
This consistorie is for that onely congregation/  
and must be that which they doe/ wyntly in any  
common cause of the churche. And these are to  
employe themselves / and to be employed by that  
congregation/vpon the necessary and vrgent af-  
fares of the same churche. These are they in y<sup>e</sup>  
church/to whome our sauour comaundeth them  
that haue twise/oz oftner admonished an offend-  
er/and he heareth them not/to vtter such an of-  
fender:when he sayth/tell the churche. These are  
they/whose last admonition he of that church/oz  
they which regarde not/shall be taken as a pub-  
licane oz heathen. These are they/that shall ad-  
monishe all suche in that congregation / as they  
knowe to liue with offence to the church/oz as be  
presented to them/by good testimonie of their of-  
fence committed. These be they/which shall ex-  
communicate the stubburne / making the whole  
church priue to their doings / and shall vpon re-  
pentance / take order for the receiuing such an one  
in againe/making open profession of hys oz their  
repentance / to the satisfying of y<sup>e</sup> congregation.

Who the  
assistantes  
must be.

Howe the  
assistantes  
must be  
chosen.

Wherefore  
thys consi-  
storie ser-  
ueth.

mat. 18.17

f. iij.

Yet

Assent of  
their whole  
congrega-  
tion.

1. Tim. 5.  
19.  
Disorde-  
red cere-  
monies.

Necessary  
orders.  
Leude cu-  
stomes.

Yet euer so must they excommunicate/ & receiue  
the excommunicate in againe / that they require  
the assent of their whole congregation / shewing  
the greuousnesse of hys fact/ and howe they haue  
proceeded w<sup>th</sup> him by admonition/ and hys con-  
tempt/ w<sup>h</sup>ych they shall doe/ bothe bicause their  
byright dealing may appeare to y<sup>e</sup> whole church/  
and bicause they may not blurpe authoritie o-  
uer the whole church/ whereby we might caste  
out the tyrannie of the bishops/ & bying in a new  
tyrannie of theirs: who are appointed by good  
order/ to haue the examination of matters / & the  
rest of the dealing/ in the name of the whole con-  
gregation. Neuerthelesse/ what they do wel/ the  
congregation cannot alter/ neither shall the con-  
gregation put them/ or any of them out/ but by  
iust cause proued/ either in that consistorie/ or in  
some one of the counsels / and the cause accepted  
for sufficient. Neither may they/ or any of them  
leauie to deale in that turne/ except they can shew  
good cause to that consistorie/ and it to be approued  
by them/ w<sup>th</sup> the consent of the whole con-  
gregation/ and good liking. For neyther muste  
they lightly be broughte into suspition / nor they  
must not lightly cast of so swaight a calling/ and  
function of suche importance / no more then the  
ministers may. They also shall examine all dis-  
ordered ceremonies v<sup>s</sup>ed in place of prayer / and  
abolishe those which they finde euill/ or vnprofi-  
table/ and bring in suche orders/ as their congre-  
gation shall haue neede of/ so they be free/ and ap-  
parant/ necessary both for edifying/ and profite &  
decent order: prouing it plainly to the whole  
church that it is so. And in like sorte shall they  
suffer no lewd customes to remaine in their pa-  
rish/ either in games/ or otherwise/ but hauing  
conferred of suche things amongst themselves/  
they shall admonish him or them brotherly/ that  
he



he or they vse them not any more / as buskming  
 to Chzistian men to vse the lyke / or if they be  
 common / they shall geue open admonition / and  
 it shall be left. In all these things / & in all things  
 of the church / they shall not meddle w<sup>th</sup> the ci-  
 uill magistrates office / nor w<sup>th</sup> any other pu-  
 nishment but admonition / and excommunicati-  
 on of the obstinate. Yet <sup>as</sup> they must doe / that  
 he which hath lyued w<sup>th</sup> offence to that congrega-  
 10 tion / although he hath suffered the punishment of  
 the law for hys offence against it / yet he shall by  
 them be admonished / to satisfie the congregation  
 to whom he hath geuen offence / & amongs who  
 he dwelleth. As for example: he that hath vsurie  
 proued agaynst him / so that he lose hys principal  
 for taking aboue ten in the hundred / yet shall he  
 also for committing so hainous offence agaynst  
 God / and hys churche / to the very ill example of  
 others / not be allowed to the Sacraments / vn-  
 10 till he shewe hymselfe repentaunt for the faulte /  
 and study thereby to satisfie the congregation so  
 offended by him. These shall receiue the informa-  
 tions of the deacons / for the releefe of the poore / &  
 their accomptes for that which they shal lay out  
 that way / and of their diligēce in visiting them /  
 that the congregations maye by the Consistorie  
 be certeyned of all thyngs concernyng the poore /  
 30 bothe y<sup>e</sup> there maye be made prouision accordyng-  
 ly / and that the prouision made / maye be wel hus-  
 banded / and the poore maye by the deacons be visi-  
 ted / comforted / and releued accordyng to their  
 lack. Lastly / one or moe of these assistants / w<sup>th</sup>  
 one of the ministers / & a deacon or deacons shall  
 be those / y<sup>e</sup> shall at their churches charges meete  
 at the prouinciall councell / or nationall / if there be  
 any businesse that concerneth their churche. Es-  
 pecially / one of the ministers shall not faile / and  
 one of this assistance / to be parties in any gene-  
 rall

They may  
 not meddle  
 w<sup>th</sup> the  
 ciuill magi-  
 strates of-  
 fyce.

Usurie.

Informa-  
 tion and ac-  
 coumpts  
 of the dea-  
 cons.

Who shal  
 repaire to  
 the counsels  
 for y<sup>e</sup> chur-  
 ches af-  
 faires.

all cause of all the churches that may be dealt  
in there / whether it be concerning doctrine / or  
manners. Now a word or two of excommunica-  
tion / and deacons / because I haue made mention  
of them / and then I will shew upon what scrip-  
tures these orders are grounded / and a little com-  
pare them w<sup>th</sup> those which we vse / and some  
certaine matters incident to these / & then I will  
draw to an ende by Gods hys grace. Excommu-

Of excom-  
municatio.

Shutting  
out of the  
church  
doe.

19  
nication may not be v<sup>s</sup>d / but after sondyr b<sup>ro</sup>-  
therly and sharpe admonitions too / & great occa-  
sions / offences / and contemp<sup>t</sup>s shewed / as the  
scripture is plaine. And in these cases they are  
by the persons / and order afore / not shut out of  
the church doe as we vse / but out of the church  
of God / and communion and fellowship of the  
saintes / they are deliuered to sathan / and to be  
esteemed / and to be no more taken for Christian  
men / till they repent / then Heathens or Turkes  
are / save that / as they may be allowed / yea and  
20  
procured if it may be / to come to heare sermons /  
so also they may be conferred w<sup>th</sup> by the brethren /  
to b<sup>ry</sup>ng them to repentance. But they shall not  
be allowed to the sacrament / the pledge of Christ  
hys league with hys church / vntill by repentance  
they may be admitted as afore is sayde / into the  
fellowship of the church againe. Neyther shall  
any brother / or sister / vse hys or their companie /  
but to admonishe them / and exhort them to repen-  
tance / or as he or she may the heathens company /  
30  
for their necessary affaires in the world / as they  
may haue dealing together / or as a wife / whych  
may not depart from her husband if he wil abide  
w<sup>th</sup> her / and yet shee may be admitted to the fe-  
lowship of the congregation / if she contemne not  
the doing of the church / but do her uttermoste to  
call her husband home. In like case / if it were  
a wife that were excommunicated / he shul<sup>d</sup> be ad-  
mitted /

1. Cor. 5.

9. 10.

1. Cor. 7.

12. 13.

admitted/and not see. Shortly to say: Excom-  
 munication is a fearfull thing/as it is prescribed  
 by the scriptures / and bled by the Churches of  
 Christ reformed accordingly. No punishment to  
 it in thys worlde/ but onely hell eternally/ for he  
 that is in it/ epyther he hath hys conscience seered  
 wyth a hote iron/ I meane it is bzaunted/ and he  
 hath no feeling / or else he cannot be wythout a  
 hell in hys conscience: for he is out of the felow-  
 shipp of the Sainctes / he cannot claime to be of  
 Christ his body/ nor that his promises and mer-  
 cy belong to him/ if he seeke not to be receued by  
 repentance into the congregation of Chyrche  
 gayne / nor he may not haue that comfortable  
 pledge of Christ hys supper in fruntion with the  
 church / till hys repentance be accepted by that  
 church. Neyther may any other church receiue  
 hym/ till he haue satisfied that church / but the  
 minister and consistory of that church/ whereto  
 he newly repaireth / shall inquire from whence  
 he came / and haue testimonye from thence/ and  
 not admit hym/ no more then the other churches  
 or if otherwyle / to answer it at some conference  
 or counsell prouinciall/ or national. And besides/  
 the ciuil magistrate / the nurse and foster father  
 of the church / shall doe well to prouyde souer  
 sharpe punishment for those that contemne thys  
 censure and discipline of the church/ for no doubt but  
 it is in the degree of blasphemie/ of a heathen  
 sauioure sayth/ that renouiceth God/ and Christ/  
 and thus much of that. A Deacon is an officer  
 of the church for the behoofe of the poore/ chosen  
 to thys offyce by congregation/ by such meanes  
 as afore is prescribed in the choyse of Elders/ by  
 aduise and consent/ being a noted man for godly  
 iudgement/ and saythfulnesse/ as it is playne out  
 of the scriptures/ that such a one he shoulde be.  
 Hys offyce is to visite the poore in dede/ to take

No punish-  
 ment so gre-  
 uous in  
 this world/  
 as Excom-  
 municatio.

some shal-  
 punishme-  
 would be  
 prouided by  
 the ciuil  
 magistrate  
 for him &  
 cōtemneth  
 excommu-  
 nication/  
 charge the  
 a signifi-  
 unt.  
 What a  
 deacon is.  
 Act. 6. 3.

diligently what they lacke/and howe many they  
 be/and what be their names/ and to certefie the  
 Consistorie / or suche a number in one paryshe  
 they may be/that they shall neede a general con-  
 tribution/and then the deacon/or deacons/with  
 those of the Consistorie afore named/may cer-  
 tefie the counsell prouinciall/that a prouision may  
 be leuied for the sustentation of those poore/which  
 prouision shall be deliuered into these deacons  
 handes/to be distributed and turned to y<sup>e</sup> behoofe  
 of that poore/and to giue an accompt of that they  
 distribute / and the rest in their handes to their  
 owne Consistorie / for that which is collected  
 there/or they/and those of the consistorie/as a-  
 fore / to certefie it to the counsell prouinciall / for  
 the generall contribution / howe it is truly em-  
 ployed. Thys offyce howsoever papistrye hath  
 conuerted/or peruerted it/is an offyce needeful/  
 and commaunded to the church of God / vsed by  
 the Jewes before the conning of Christ / Christ  
 hymselfe vsyng in hys small compaigne to haue  
 one to beare prouision for the poore/the Apostles  
 toke it vp in the church of Ierusalem. The A-  
 postle Paule not onely maketh mention of that  
 offyce to the Romanes / shewing thereby that it  
 was there/but he and Timothie saluted them/  
 wrytyng to the Philippians / shewing thereby  
 that they were of great accompt. And wrytyng  
 to Timothie he prescribeth their election what  
 it shuld be/to direct not onely the choise of them/  
 but to commend the vse of them to the church.  
 And therfore such ther must be procured in this  
 Englyshe church/as at thys day there is in re-  
 formed churches. Nowe to let passe the order of  
 deacons at thys day / hauyng no ground out of y<sup>e</sup>  
 scripatures/but soly the/and accordyng to the po-  
 pish canons / wherby they may as well make  
 them the bishops garde/to defend hym when he  
 p<sup>re</sup>s<sup>en</sup>t

Luk. 21. 4.

Jh. 13. 29.

Act. 6. 13.

Phil. 1. 1.

1. Th. 3. 8.



preacheth/as in those canons they are/ & the eye  
of byshop to loke about many things touching  
hys person / as thus employ them. To let passe  
to speake thereof/seeing it is noted in the former  
treatises/ thys I say further / that thys is God  
hys order for the poze / and none that wyll fyt it  
so well. Surely God be thanked for that care The laste  
whych you haue had thys Parliament of the statute for  
poore/and of the suppressyng of idle and wycked the poze.  
vagraboundes/being in so good a way/ it may be

10 ealie to practise thys way/ to fortifie by law this  
course of the scriptures for the poves prouision/  
and to continue that other braunche still / for the  
suppressyng of idle and wycked vagabonds. For  
as touching the poze / whych are poze in dede/  
they must haue further prouision/ & further com-  
fort/then in dede can be procured by this statute.

For besydes the naming and knowing of them/  
they are not enioyned to visit and comfort them/  
20 wherby they myght be prouoked to godlynesse/  
they may seke and waite for their prouision/and  
peraduenture haue many a hard word to greue  
them wyth / and no christian consolation/ & they  
may lacke many thyngs wherch they oughte to  
haue. And these collectors shall not be subiect to  
the consistorie/ & congregation/ to geue account  
not only of the summes collected / but also whe-  
ther they haue visited the poore / and comforted  
them. For in the primitive churche/there was

30 suche care had of the poore / that there were also  
widowes appoynted and maintained/that shuld  
washe/picke/and kepe the thyngs about y poze/  
sweete/and cleane/and intend them for their ne-  
cessaries/that shoulde entertaine the poze stran-  
gers that trauailed/and were driven from place  
to place for their conscience/and were not suffici-  
ent to maintaine their owne charges / to enter-  
taine them I say/to bathe and washe their feete/

Widowes

1. tim. 5. 5

poore stran-  
gers to be  
ityped.

subbatted w<sup>th</sup> going/ and to intende to minister  
to them / the necessaryes there provided by that  
church for that vse. O godly care/ and very chri-  
stian custome. I would/ we wold in some part/  
in thys our great wealth and abundance/ resem-  
ble the care for the poore (our owne b<sup>r</sup>ethzen/ our  
owne fleshe) whych the poore churches had in the  
time of their owne trouble / for the poore & then  
were amongst them/ and repaired fro other pla-  
ces to them/ we should not then thus unnatural-  
ly/ hardly be drawne by lawe to paye that we are  
rated at/ but we would willingly stretch out our  
purses/ yea and straine our selues farre / rather  
then e<sup>th</sup>er they of oure owne parishes/ should  
lacke any thing / or yet the afflicted churches of  
the straungers / whiche are amongst vs from  
Fraunce/ Flaunders/ Italie/ Spaine/ or any o-  
ther place should be destitute/ or lacke any thyng  
for their comfort. And yet God knoweth/ molle  
vnchristianly/ and wickedly/ many of vs cry out  
against poore strangers/ as though we neuer had  
bene straungers/ nor were neuer releued by the/  
or that we were not all of one body. Thanks be  
geuen to God for the Queenes maiestie/ and the  
counsel/ and the rest of the honourable wor<sup>th</sup>ship-  
full/ and others by whose meanes they are heere  
supported and maintained. And I am sure of it/  
we all fare the better for it at God hys handes.  
And I beseeche the whole state/ & beseeche God/  
that the whole state may bend theiues to haue  
more and more care for the godly straungers  
are of the churches in decede / and not to be grie-  
ued that they are so many / but to pite their pre-  
sent persecution/ and to comforte them. For the  
other swine that are not of the churches / I pray  
God they may fynde litle fauour/ except they re-  
pent & ioyne themselves to the churches. Thus  
much also of the Deacons. Thys order of the  
church

church government/ is grounded vpon that say-  
 ing of our sauioure. \*Ei the churche/ wherein it  
 is certayne he alludeth to that consistorie of the  
 Jewes/ and the scriptures that directe their go-  
 uernement. And it is so certain/ that such a con-  
 sistorie they had/ and such elders/ as it shall not  
 neede further to examine those scriptures/ but to  
 come to the practise of the Apostles/ & the chur-  
 ches planted by them. The apostle noteth & there  
 are in the church bearing office/ & ruling/ which  
 should be had in estimation for their office / two  
 sortes of elders and rulers / wherof the one sorte  
 also ruleth / but they labour in the worde and  
 doctrine to/ and their office is the principall. He  
 distinguisheth them to the Corinthians / the tea-  
 chers and the gouernours / because all gouer-  
 noures are not teachers/ but because al teachers  
 are gouernours/ as to Timothy before is said/  
 so to the Romanes/ deuinding the offices of the  
 church into two sortes/ gouernment/ and mini-  
 string to the poore. To the first office he assigneth  
 doctours / pastors / and gouernours/ calling them  
 by these names/ teachers/ exhorters/ and rulers/  
 and to the second office / he assigneth deacons &  
 widowes / calling the first those that minister/  
 and the widowes those that shew mercy. Of the  
 widowes I will say no further / but vpon this  
 occasion it is Gods order. But for the other  
 orders/ they must be in all well ordered churches  
 of Christians. The Apostle Paul and Barna-  
 bas set suche order in the churches whiche they  
 planted. It was so in the churches of Rome/ of  
 Corinth/ of Ephesus. An order is sette downe  
 what me they must be. How they are to be cho-  
 sen/ the ministers/ the assistants/ the deacons/  
 yea and the widowes/ is declared in the Actes  
 of the Apostles/ and the epistle to Timothy/ as  
 before is noted. Hence they are to proceede against

Math. 18. offenders / is declared by our saviour / and pro-  
 25. 16. 17. vided among the Thessalonians / & the Corinthians /  
 2. Thes. 3. and likewise of the receiving agayne of an ex-  
 24. 15. communicate persone / and howe they should visi-  
 1. Cor. 5. hym while he abyeth excommunicate. And the  
 4. 5. ordering of things comely / and removing abuses  
 2. Cor. 2. euery one to keepe hymselfe wythin his vocati-  
 7. 8. on / so playne & places be that it needeth no more /  
 1. Cor. 11. but that it would please you to reade them / and  
 16. swaighe them. And in lyke sorte for conferences  
 1. Cor. 14. and counceils to deale for the stay of the churches  
 40. in true doctrine / and in godly order and quyet-  
 Act. 15. nesse to the Corinthians it is plaine / and the coun-  
 cell at Ierusalem / wherein is dealt for all those  
 causes of the churches at once. The persons that  
 were sent to the council / the persons that chiefe-  
 ly dealt / and how / and the generall consent of the  
 Apostles / Elders / and brethren / would be well  
 obserued / as geuing great light for many purpo-  
 ses. Well / now who are our doers in this church  
 20  
 gouernment: how are they chosen: what causes  
 doe they deale in: and how do they deale: In euery  
 parishe a consistorye there is not: nor in euery  
 great towne containing many parishes / nor in  
 euery shire / but onely one in a diocese / whych  
 containeth diuers shires. I may peradventure  
 be deceyued / for there may be so many in a dioc-  
 esse / as there are Archdeaconries / besides the  
 graund consistorye of y<sup>e</sup> bishop / or his substitute  
 the Chaunceller / for they say the Archdeacon or  
 30  
 his substitute y<sup>e</sup> officiall may visite oftner then y<sup>e</sup>  
 bishop / & kepe courts oftner then y<sup>e</sup> Chancellor /  
 & there are in some diocese diuers Archdeacons.  
 But what of all thys: whence haue they their  
 auctoritie: who called them: what causes deale  
 they in: and how: of God they haue not their au-  
 thoritie / they hold it by the Canon lawe / and by  
 the bishop. And some of them pay the bishop full  
 well

What or-  
 der wee  
 haue / and  
 what cure  
 they pre-  
 ates maye  
 doe by their  
 canon lawe  
 commissio.



Well for it/they say. And so they say/that Chan-  
 cellors offyces are so gainfull/that some of them  
 are in fee wyth their byshops for them/ yea they  
 say some byshops haue payed for their byshop-  
 pries other wayes/ though not to the Quene/  
 and that some of them haue large fees going out  
 of their byshoppries/ to their friends that holpe  
 them to their preferments. These are not right-  
 ly called. And whereas there is a statute to au-  
 10 uouche thys calling and aucthontie that the by-  
 shops vsurpe/ the statute may make it good by  
 lawe to holde suche titles and dignities/ but not  
 before God. I haue spoken of it before/ and see-  
 ing ministers must be equall/ and the order must  
 be/ that some must be gouerned by all/ and not all  
 by some in the church gouernment/ then y same  
 argument is of force against Archdeacons/ and  
 all such hyghe prelates/ which is agaynst Lorde  
 byshops/ Lord byshops (I say) for the name bi-  
 20 shop is not the name of a Lord/ but of a painfull  
 minister/ and pastoz/ or teacher: and yet in dede Bishop in  
 in England euery byshop is a Lorde. I knowe Englands  
 the common people would maruel/ yea/ and why is the only  
 wyse men too/ if they heard their pastoz say/ I name of a  
 am your byshop/ a byshoppe on God bys name/ Lord mini-  
 when were you made Lorde/ and so take him to ster/ but in  
 be proude/ for no man is a byshop heere/ but he is scripture  
 also a Lord/ whych thyng I say/ because I doe is no lorde  
 not meane that the scripture alloweth not a by- name at all  
 30 shop/ but not a Lord byshop. A byshop or ouer-  
 seer/ or pastoz/ and teacher in euery congregati-  
 on the scripture doth allowe/ and hym of them to  
 be the principal of the consistorie of their congre-  
 gation it doth allowe/ but thys hyghe Prelacie it  
 alloweth not/ but forbiddeth it vterly. Howe  
 then/ seeing they haue no lawfull calling/ howe  
 can they deale in any causes lawfully: but yet  
 they doe deale/ though not lawfully before God/ and

and that in infinite causes. And the proctors  
 and doctors of that law/say the studie of  $\frac{1}{2}$  lawe  
 is infinite/because the causes are infinite/ one  $\frac{1}{2}$   
 crow engendering another/ and so surely are the  
 delays and fees of those courtes infinite. They  
 haue to examine all transgressions agaynst the  
 booke of common praper/the instructions/the ad-  
 uertisements/the canons/the metropolitica ar-  
 ticles/the bishops articles of the diocesse/ all the  
 spirituall causes (as they call them) of the whole  
 diocesse/or every Archdeacon of hys circuite/and  
 the Archbishop of hys prouince/and the Arches  
 of the whole realme/and for certayne causes the  
 prerogatiue court of my Lord his grace of Can-  
 terburie/is ouer the realme also. Also of spiritu-  
 all/yea and many carnall causes also/ and that so  
 handled / that it woulde greene a chaste eare/ to  
 heare the bawdie pleading of many proctors and  
 doctors in those courtes/ and the sumners/ yea/  
 and the registers themselves / master Archdea-  
 con / and master Chauncelloz/ are euen faine to  
 laugh it oute many times/when they can keepe  
 their countenance no longer. In vnc chast kinde  
 of pleading of vnc chast maters. They haue much  
 adoe in marriage matters: when folke maye not  
 marrie: what degrees may not marrie/and much  
 moze adoe about diuorcements/ then either God  
 or equitie woulde/restraining bothe parties from  
 marriage / as long as they bothe are aliue toge-  
 ther. Besides they haue the triall of titles to be-  
 nefices/and triall of tithes/ & triall of testaments/  
 and by their high commissioun they may do many  
 moe things/and vse other then spirituall coerti-  
 on (as they call it) they may to what they will/  
 saving life (I thinke) beat/prison/punish by the  
 purse/banish/& I wot not what: All persons/  
 vicars and curates/all church wardens/all scribe  
 men/swoyne men/and many fofswoyne / and all  
 ges

Archdeacon  
 pleading.

parishes are at their commaundement. They I large  
may commaund all Sherifes/Bailiffes/Constables/

and such like officers. All prisons are open  
to them/all iaylors obey them/receiue their pry-  
soners/and hanger them as they catogne them.

They haue good causes and bad brought before  
them/and punish both sometimes/ but the worst  
seldomeit & least/and the best oftenest and moſte.

Many of their causes/& much of their dealings

are declared in the former treatises/ therefore I  
will be but bryefe. And thus I say/ & neither they/  
nor any order we haue in England this day doth/

or can do that. which only God his order can do/

and was appoynted to do. & either their prouin-  
cials/nor & whole course of their canon lawe/nor

their articles/nor commissions/can rightly order

Christes church/nor any statute auaieth there

unto/ but only that lawe/ which bindeth & whole

land to God hys orders for the gouerning of hys

church. And therfore to make lawes it auayleth

not/ saue mere civil/ as in thys case (which they

count spiritual) for the prouisyon of the ministe-  
ry/ & a law to stablysh a ryght reformatiō drawn

out of the scriptures. I would leaue to speake a

ny further of their conuocation house / because &

force of it repēdeth vpon the other houses of par-  
liament/ and my lords the bishops pleasures/ for

nothyng they doe but for a fashion / vntyll they

come to the subsidie/ and they haue had prety de-  
uises to stop their doing / they haue had an order

ere now to speake nothing but latin/ which was

Clarckes

the way for many to tell but short tales/ for fear of the par-  
of shame. But yet among abuses of these clergie

men / thys is a great one / the whole house is a house.

great abuse / but the polling of their cleargye for

their clarkes fees/ and theyr disorderous chusing

of their clarkes may be numbred among the rest

of their enormities/ following none other order/

but

Clarkly  
deuines.

but for the face of a thyng/laung only my Lord  
byshops pleasure/or else he will know why/and  
yet it shalbe as he wil/when al is done/for either  
his Archdeacon shal haue one roume to beare his  
charges wythall/whych otherwise must be there  
Ex officio/a so beare hys owne charges/or some  
other of hys friends shal haue that roume/a hys  
Chancelloz shal haue the other to pleasure hym  
wyth/not for any pleasure commonly & the Cha  
celloz can do in thys house/who ca scarfe say (as 10  
they say) shue to a goose/and if they had neede of  
a deuines answer of hym/being most commonly  
a dodging Canonist/a sometime a Doctor. But  
when he is test/test is to bad. Thus I say/for  
thys matter the byshop traileth/or to bestowe it  
vpon hys chapleyne/whych shall wayte at the  
Currop/or at y bypde/to buy hym a new gowne/  
somewhat wyth/but as vnfit for the house as  
the former commonly/but the byshop wyll haue  
the apoynting of bothe rounes. & the tyrannie 10  
that they vse many many wayes. I haue thus  
brefely as I could/and handling matters as I  
ought/passed through many abuses in the mini  
stery/and government of the church of Christ in  
England/and I haue accordyng to my pore ta  
lent declared/what shoulde be the state of a well  
ordered and reformed church. How many sortes  
of ministers/how they shuld be called to & func  
tion/what their effyce is/what order shoulde be a  
mongst them/what meetings & conferences there 30  
shoulde be for the continuing of true religion/and  
for them to increase in knowledge by. And in like  
sorte I haue waded in declaring what offyce  
there shoulde be in the government/what stroke  
ther may beare/so it be by the cōgregation/what  
a consistorie is/what excommunication is/what  
prouision there shuld be made for the pore/what  
the deacons office is/and of al other orders of the  
confi



consistorie / which it pleased God that I had in  
 mynde / and thought most profitable to utter. It  
 remaineth for me now to returne agayne to the  
 state. To the Queenes most excellent maiestie /  
 the honourable Counsellors / all the Nobilitie / &  
 all the worshipfull Commons of this realme.  
 And I humbly beseeche her Maiestie in princi-  
 pall to vouchsafe the hearing of vs / and lyke as  
 we make our appeale from the L. byshops to be  
 10 vprightly heard / what may be sayd of our partes  
 further / and more thoroughly in this matter of  
 Gods / by diuers of no small learning and iudge-  
 ment / & integritie of life / so it will please her ma-  
 iestie / and you all / herein to accept our appeale / &  
 not only we may not thus be oppressed / & wrong  
 as we are / against all equitie and conscience / but  
 also that God bys cause should not be so trodden  
 vnder foote / the benight of bys church so lyttle  
 regarded / suche daily contentions raised by / and  
 20 not pacified / such greewing of godly mennes con-  
 sciences / & they not releued. In so quere a raigne  
 of our soueraigne / that Papists for pite are not  
 much disliked / and yet there should be a perse-  
 cution of poore christians / and the professors of  
 gospel suffered not farre vnto the sixe articles  
 whych crafty heades deuised / and brought y<sup>e</sup> king  
 her noble father vnto / as they wold to her maie-  
 stie now. That we should haue God his cause by  
 vs truly and faithfully propounded / & by others  
 30 wyckedly oppugned / and withstode / & yet it may  
 not by vs agayne be maintained without great  
 perill. We beseeche you to pite this case / and to  
 prouide for it. It is the case already of manye a  
 thousand in this land / yea it is the case of as ma-  
 ny as seeke the Lord aright / & desire to haue bys  
 owne orders restored. Great troubles will come  
 of it / if it be not prouided for / euen the same God  
 that hath stirred me / a man vnknowe to speake /

Appeale.

Urgent  
causes.The sixe  
articles.

though the those poore men which are locked vp in  
Newgate/ neither do/ nor cā be suffred to speake/  
wil dayly stir vp moas yet vnkown/ though I  
swere knowne & an hundred mo/ wel able to write  
and speake in y matter. Except you will professe  
to persecute vs (whych we hope her maiestie of  
her wonted rare clemencie wil not suffer though  
no doubt she shalbe by many unfortunatly soli-  
cited/ and in manner forced) our cause vnheard/  
we do require and humbly beseeche you/ if by these  
bokes you be not resolued what to do/ yet to pro-  
uide for our safetie/ & giue vs the hearing. They  
would beare men in hand that we despise autho-  
ritie/ and contemne lawes / but they shamefully  
flaunder vs to you/ that so say. For it is her ma-  
iesties authoritie we flye to / as the supreme go-  
uernour in all causes/ & ouer all persones within  
her dominions appoynted by God/ and we flie to  
the lawes of this realme/ the bonds of all peace &  
good orders in thys lād. And we beseeche her ma-  
iestie to haue y hearing of thys matter of Gods/  
and to take the defence of it by her. And to for-  
tifie it by law/ that it may be receiued by common  
order throughout her dominions. For though the  
orders be/ & ought to be drawne out of the booke  
of God / yet it is hir maiestie that by hir princely  
authoritie shuld see euery of these things put in  
practise/ and punish those that neglect them/ ma-  
king lawes therfore/ for the churche maye keepe  
these orders/ but neuer in peace/ except y comfor-  
table and blessed assistance of the states & gouer-  
ners linke in to see them accepted in their coun-  
treys/ and bled. For otherwise the churche may  
and must keepe God hys orders/ but alwayes in  
troubles and persecution/ whych is lyke to light  
vpon vs/ except a reformation of Religion / or a  
direct promise for vs be made / for surely onely  
thys is God his order / & ought to be bled in hys  
church/

The ma-  
gistrates  
authoritie/  
and the  
lawes we  
flie to.

church/so & in conscience we are forced to speake  
 for it/and to vse it/& in conscience/& in the reue-  
 rence of God / we are forced to speake as we doe  
 of that reformation / which we now vse / not so  
 much for oughte else / as to set out the deformati-  
 ons therof / that we might thinke vpon & amending  
 of them. It is shewed in the former treatises/  
 how we thinke of the time and the persons/  
 when/and by whome it was first made and auc-  
 10 thorised:pea & we know/that hetherunto & state  
 that now is/hath not bene sufficiently instructed  
 in any better then they vse/wherefore we lay the  
 fault where the fault is/vpon the bishops/& that  
 sort who are so soft set/& fat fed/ that they think  
 they cannot better themselves by god his orders/  
 not for worldly ease & pompe/and therefore they  
 neyther haue dealt/nor will deale themselves/to  
 chaunge & course/nor for ought I see/will suffer  
 any other to deale/but their authoritie & frendes  
 20 shall sayle them / but they wyll oppresse them.  
 They pretend much & her maiestie is sore bent a-  
 gainst vs/ and & it is not so much their doing: if  
 & were so/then should they themselves deale for  
 vs to her maiestie / and cease & course they haue  
 gon. But we know because it most toucheth the/  
 they must hate vs. Wherefore we beseeche your  
 godly wisdomes to haue consideration of & mat-  
 ter/and not to leaue vs in their daunger/nor in  
 danger of such iustices & other/which be glad to  
 haue a quarell to vs for oure conscience / which  
 30 can finde none in oure liues/ enbiding vs/ syne-  
 ing vs.&c. Now it is thus proposed vnto you/  
 if it seeme strange & harde to you (as no dout to  
 them & are not acquainted w<sup>th</sup> the mater it wil do/  
 bicause they are better acquainted w<sup>th</sup> another  
 course / we beseeche you to suffer / & to procure it  
 to be further discussed by free conference among  
 the learned men in this realme. There are many

Quarrels  
 lous iusti-  
 ces.

Certaine  
obiectiōns  
answered.

82

A seconde Proposition

well able to doe it / & wil be ready to doe it / if they  
were called vpon / & so shall you haue sufficient  
light. There be that say. It wil be troublous to  
proceede in these thyngs by publique authoritie / &  
that it cannot be done. I wold desire them & say  
so / to remember how troublous it is / and wil be  
the while / to many good consciences / & how that  
God cannot but be hyghly displeased in & meane  
tyme / & how & he cannot but reuenge thys trou-  
ble / that is raised against poore men bys faithfull  
seruants. There are & say this order cannot be  
thoroughout a realme / we cannot erect a consisto-  
rie in euery towne / we cannot finde in euery town  
faithfull men / & some parish hathe small choise of  
any kinde of men. Surely there wold be some-  
what thought of the vnyting of small parishes in  
one. But yet there is no parish so small / but if it  
haue neede of Christ / and to be saued / then it hath  
neede of Christs orders. And there is no subiect  
(though in deebe it be a rawe time for to fynde in  
moste parishes a competent number of faithfull  
me to deale / or to haue skil to deale in these mat-  
ters / there is no subiect I say / but if (making &  
best choise) he wer cholen as it is directed afore /  
and a great penaltie vpo him to deale in it faith-  
fully / but he could not chuse but deale in it / & that  
trustly & wel / so that withall there wer drawne  
certaine general orders / to direct him or the how  
to deale / & an honest learned pastor placed ouer  
euery flocke. But some say it wold be hard to finde  
a preacher such a one as I spake of before for e-  
uery parish to furnish the realme any thing like.  
To thys I say / vse those you haue. First place  
in manner as afore / all your bishops in benefices /  
& be of a sound religion / and you shall furnish so  
many benefices as they be in nombze / for they  
haue none. Yet they say / some of the haue some  
benefices / as I sayde before to amende their ly-  
uings



10 wings wythall. Besides/vse all you haue abroad  
 which be fit for it / and in the vniuersities. And  
 let such exercises be taken vp/as I haue spoken  
 of/and let the towardliest of those y already haue  
 bene in benefices/if they wil be content to goe to  
 their bokes/& afterward be employed vppon the  
 ministerie / let them be sent to the vniuersities/  
 or such like places/and be prouided for/by y col-  
 ledges/y they may procede in learning. And you  
 20 know not the store y God will raise you in short  
 time/if you go about this godly purpose through  
 ly. Take order y those faithfull ministers which  
 you haue / may be places in the greatest congreg-  
 gations. And for the sacraments/let those pari-  
 shes/y are yet vnprouided/repair to the parishes  
 next adioyning/y are prouided of pastors / y they  
 may vse the sacraments as they ought/not with-  
 out the preaching of the word/so that they be con-  
 tent to be examined & allowed/as in that church  
 30 wherto they shall resort/they shall finde it orde-  
 red. And in y meane while/till teachers increase  
 to furnish the places vnfurnished/if vpon confe-  
 rence among the learned/it be thought meete/ let  
 y places vnfurnished be appoynted some discrete  
 man/or to make some entier prayer / publicly  
 wyth them for all the church/this realme/our  
 soueraigne the state/and the particular occasions  
 of that congregation/for suche prayer shoulde be  
 made. The marshie/and other that haue had the  
 gift of benefices/are to be desired to depart wyth  
 it/that in manner as afore/the choise of the mini-  
 ster may be free/without al corruption/the mini-  
 ster being soughte and receyued for hys fynesse  
 only. For the contrary cannot be continued w-  
 out great tyrannie exercised ouer the Church of  
 God/and many corruptions necessarily incident  
 thereupon. Thus will I conclude/desiring them  
 that thinke I haue bene too round wyth the by-  
 shops

What  
 prayer  
 should be  
 made.

Patrons/  
 presentati-  
 ons/rishi-  
 tutions &  
 inductions  
 now vfed  
 must cease

shops/and that fort / to remember howe rounde  
 they are with vs/and how cruel/and againe how  
 iust my speach is/and further how it concerneth  
 them not / any longer then the pkepe thys trade/  
 no moze then the bybzauding of popishe priestes/  
 which toucheth not those which haue renouced  
 it/and I desire those that amongst themselves  
 haue a right renouce of God hys glozy / and the  
 churches good / to giue ouer / that we may bro- 10  
 therly ioyne together / and be holpen by the good  
 giftes which God hath geue them. And we shal  
 prayse God for them with all our heartes. And  
 oure admonitions/oure God knoweth/ hathe no  
 worse meaning. And I beseeche him so to blesse  
 our labour/and those that deale in this his cause/  
 that though our sinnes deserue no increase / yet  
 for hys Christes sake pardoning vs / we maye  
 every day be moze and moze lightened in godlye  
 iudgemēt/and stirred to embrace godlinesse/that  
 as we professe to be hys churche / we may keepe 20  
 hym our louing God and father / and be kept by  
 hym to be hys obedient seruantes and sonnes/  
 here to serue hym / & after to inherite with hym/  
 that crowne purchased and promised vnto vs of  
 hys owne great vspeakable mercies in Christ  
 hys sonne our deare sauoure/ouer to praisse and  
 magnifie hym in that eternall blessednesse and  
 glozy/being God moste hyghe and vnsearchable  
 in hys wysedome and iudgements. To whom  
 be all prayse/ power/ and dominion as- 30  
 cribed & peelded as is right / and  
 due nowe/and for euer.

So be it.

Galath. 6. 7.

We not deceiued : God is not mocked: for what  
 soeuer a man soweth, that shall he also reape.

CERTAIN  
Articles, collected and

86

taken (as it is thought) by the Bishops  
out of a litle booke entituled an Admo-  
nition to the Parliament / w<sup>th</sup>  
an Answer to the same.

Containing a confirmation of the  
sayde Booke in shorte  
notes.

Eccl. 1. 20.

Woe be vnto them that speake good of euill / and  
euill of good / w<sup>h</sup>ch put darknesse for light /  
and light for darknesse / that putte bytter for  
sweete / and sweete for sower.

The Wynter to the Reader.

This worke is furnished thanks be to God /  
And he only wil keepe vs from the searchers reb.  
And though master Day and Coy watch & warde /  
We hope the liuing God is our sauegarde.

Let them seeke / loke / and doe now what they can /  
It is but inuentions / and policies of man.  
But you wil maruel where it was furnished / (ended /  
And you shal know (perchance) when domes day is.

I amuned we know where / and whan /  
Judge you the place and you can. J. C. J. S